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The United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

CHAPTER IV--ISLAM AND CHRISTIANITY

INTRODUCTION

By Mrs. John P. White

IN the study of Islam it is well to keep in mind its agressive nature. Its founder proclaimed this as the universal religion for mankind. At once we realize its conflict with Christianity, for did not our Founder say that His religion was to be given to "every creature?"

NEW CONVERTS TO ISLAM

One sphere of Mohammedan activity of which we hear little is among Western peoples. To be sure the number accepting Islam is very, very small, but the fact that attempts are being made to spread this religion in the West is an indication of the zeal of Mohammedans.

A number of people in England have accepted the faith of Islam. Khalid Sheldrake an Englishman is the head of the sect. An artistic mosque at Woking, Surrey, England is the central place of worship.

A little four page paper, *The Minaret,* published in London, gives Islamic news from all over the world. From among the items we quote the following:

"China. A Moslem Literary Society has been founded at Shanghai; its object is to propagate Islam and thus add to the 62,000,000 Moslems

WOKING MOSQUE, SURREY, ENGLAND
Courtesy Missionary Review of World

Out Finished from Mrs. Geo. Kerr Memorial Fund.

already such a strong force in this great country.

France. Mahmoud Bey, a veteran soldier of Islam has published an exceedingly useful booklet, which should be read by every Moslem with a knowledge of French.

South Africa. The Moslem Outlook, is a most vigorous Islamic journal and edited with skill. It is pushing hard the propagation of Islam.

America. Mr. Ral mat Ali Khan is most active for Islam in California.

Scotland. Mr. Fateh Mohammed Khan, the vigorous secretary of the Edinburgh Islamic Society, writes that a meeting will take place in October to draw up a program for the coming year. We only wish that Moslems in other universities in the West would organize on the lines of this active body.

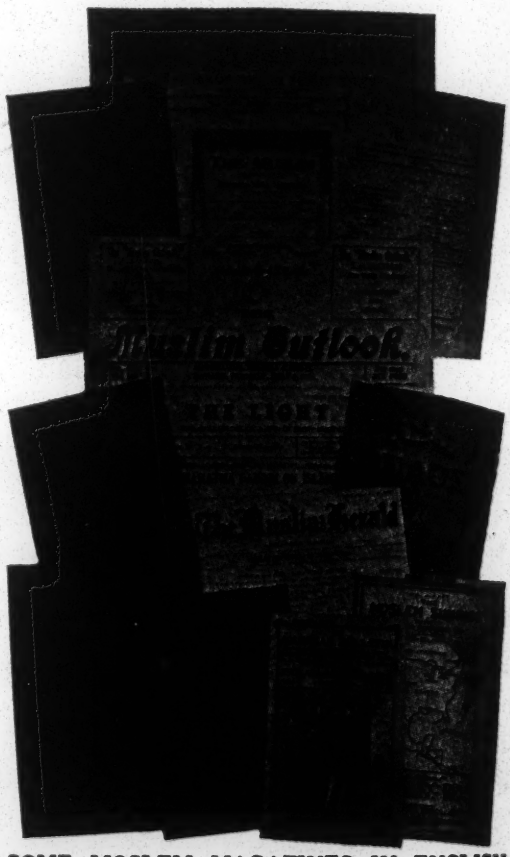
Manchester. Such zeal is shown by Mr. S. M. Haffer, that his house is becoming known as "The Mosque."

Germany—Berlin. The Mosque is not quite finished. A fund has been started for its completion."

We cannot tell from these news items how many of these groups of people are made up of Moslems from the East who are studying and residing in these Western localities.

A beautiful mosque, intended primarily for the Moslems from North Africa, who live and work in France, has been erected in Paris. Khalid Sheldrake, head of the Moslem sect in England went to Paris as "the guest of the French Government for the opening of the Paris Mosque by the Sultan of Morocco;" so wrote his secretary to one of our Egyptian missionaries who was arranging an interview with Mr. Sheldrake.

In our country, a mosque was built in Detroit, but owing to complicated disagreements, the building was sold and exists no longer as a Mohammedan place of worship. A mosque is reported in Chicago, built for Mohammedans who reside there. According to *The Minaret,* as already quoted there is activity in California, though we venture to suggest that perhaps not a single reader of our Magazine outside of the locality where Mr. R. M. Ali Khan works has ever heard his name.



SOME MOSLEM MAGAZINES IN ENGLISH
Courtesy Missionary Review of World

In New York City a group of colored people have been persuaded that true brotherhood and equality are to be found in Islam.

This may sound a bit disturbing, yet it seems that real Mohammedanism, with all its glaring errors and

low moral standards, can never attract very many intelligent people.

Mohammedans all over the world are using the press extensively. Though not more than five per cent of Moslems the world over can read, yet these few are reading in various languages; in Chinese, Malay, Bengali, Persian, Arabic—yes and in European languages. What is surprising is that they are publishing a number of magazines in the English language. This situation presents a very distinct challenge to the church. The printed page has ever been a magnet to draw Moslems to the truth.

Islam is making its greatest numerical gains among the ignorant pagans of Central Africa. As we think of these millions yet unreached by the Christian missionary we are led to pray:

"O God which shall it be?
Shall Islam's god the pagan's heart o'erthrow
That heart so childlike in its helplessness?
Be first to mold such pliant clay and so
Forestall the Christ and His sweet gentleness?

O God, which shall it be?
We pray Thee, Lord of Harvest, hear our cry!
Hold back the hosts of Islam, stay their hands
Until the Cross of Christ be lifted high
So, high, His peace shall reign throughout all lands."

THE FALL OF THE CALIPHATE

While Islam is making gains in one section it is losing power in other sections. There is no longer a successor to the Prophet. The Head of Islam is gone. Events in Turkey, the recognized center of Islamic power, within the past four years have been like a great moving picture. Turkey is on the screen. Then enters Mustapha Kemal. Everything moves. He is elected president, the head of the state, commander-in-chief of the army, president of the Grand National Assembly, and president of the Council of Ministers.

Parliament brings forward and passes these resolutions:

1. The absolute abolition of the Caliphate.

2. The abolition of the Ministry of Wakfs, or religious endowments.

3. The abolition of governmental religious foundations.

4. The deportation within ten days of all members of the Caliph's family and the withdrawal from them of Turkish citizenship.

The Italian Criminal Code and the Swiss Civil Code are adopted and the New Republic steps out and says "we want a place among the great nations of the world."

"This could only mean one thing, the Turkish Republic had of its own free will, given up the position of influence which it had held in Islam for five hundred years, the position of 'Defender of the Faith of Islam.' It sacrificed the enormous prestige which the Sultans as heads of the Faith had always held in the Mohammedan world. The Turkish Sultan as Caliph had been the Commander of the Faithful, Chief of Believers, Pope of Islam and Bearer of the Mantle of the Prophet himself. Yet so completely had opinion changed that the Caliph, when he left Constantinople was the butt of scorn and ridicule in the comic picture papers of Turkey."—(W. Wilson Cash)

ENCOURAGEMENTS

This political break is a real encouragement to Christian workers. It means that men and women are beginning to think for themselves. When they begin in great numbers, to think along religious lines there will be a turning away from superstition and a searching for the truth.

One Turkish editor said: "No thinking Turk can be a Moslem today." Some men are going so far as to omit the name of Mohammed from the creed and their creed is simply "There is no god but God"—Oh, that the Christian Church might be able to so present the message of the Gospel to these bewildered souls that they would be led to add "and Jesus Christ is the Son of God, the Saviour of the world!"

Another encouragement is the open mind with which many Moslems now face Christianity. Hospitals and schools and books and lives have been the pathway leading to Christ and many following the path have been led to exclaim "Sirs we would see Jesus!"

HOW SHALL WE WIN MOHAMMEDANS TO CHRIST?

The new attitude of the church is of great significance. What was considered an impossible task fifty years ago, is looked upon today as an imperative task. Men and women are studying the best method of approach to these people.

Dr. Fairman of our Egyptian Mission, writing in the *Moslem World* suggests that the Timorous Way has failed. Those who have presented Christ as a prophet and have studiously avoided all mention of His deity have not found Moslems willing to exchange one prophet for another.

The Controversial way has failed. To be sure many a Christian, in controversy with a Moslem has won the argument but he has not won the man. One method has succeeded—The Loving Way. Mohammedanism is a loveless religion. Christianity is a religion of love. All Moslems who have become Christians have been won by love—the love of God in Christ and the love of Christ manifested in the lives of His followers.

The great task of winning Islam to Christianity calls for unceasing effort coupled with overcoming faith.

"What is the final ending?
The issue can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous
Our wild hope, who shall scorn?
That in the name of Jesus
The world shall be reborn."

THE TRAVELERS

We wish to call attention to the picture of the group of bright girls on the second page.

One of the demands of the Feminists of Egypt for girls' schools is, "To replace gradually the men instructors by women of equal capacity." Responding to this demand, the Government, in planning for a larger educational program, is sending these girls to England for normal training.

Perhaps some one is saying, "If the Egyptian Government is doing this, is there further need for Mission schools?" Certainly there is need. It will be many years before the Government will be able to provide education for girls in small towns and villages and *it will be*

Moslem education. Our Mission has been, not only the pioneer, but the leader for seventy years in the education of girls in the Valley of the Nile, and *its education is Christian.*

The new and changing conditions may demand new methods and enlarged equipment, if we are to hold this place of leadership.

No greater opportunities for the evangelization of Egypt are presented than those in connection with the education of girls.

Islam and Christianity

By Miss Ella M. Gordon

OVER one hundred years ago Henry Martyn began mission work among the Moslems in India. The translation of the Scriptures which he began has been continued by others. Now the British and Foreign Bible Society puts out every year thousands of Bible and Scripture portions in every language of India at a nominal price so that the poorest may buy. A Gospel portion may be had for one cent and the whole New Testament for twelve cents. Going out to preach, the missionary's outfit is not complete without his bag of books, giving every one who can read an opportunity to buy at least a portion of the Gospel. Various are the remarks made, such as "What is one cent? If you people are anxious to spread your religion you should *give* your books away." Or again—"This is the way these people make their living." In passing along even the children are heard to remark—"These are the people who sell books." In these days it is not uncommon to find some portion of the Scriptures in almost any village where any one is able to read.

With education, ignorance and prejudice—two great barriers to the progress of Christianity, are being removed. One of our Indian ministers, a convert from Mohammedanism, tells how, forty years ago, when he was a child, the children were taught to hate the Christians and were told that they ate the abominable pig's meat and that they baptized people with the blood of pigs. When a boy, he went into a Christian meeting for the express purpose of ridiculing and making a disturbance. He came away from that meeting with a changed opinion which eventually led to his conversion.

We thought it might be interesting to ask some of our Mohammedan converts the questions found in *Moslem Women* in chapter 4, page 136.

1. How long have you been a Christian?
2. In what ways did Islam fail to satisfy you?
3. What first attracted your attention to Christianity?
4. What brought about your conversion?
5. What has Christianity done for you?
6. In trying to convert Moslems should Christians argue with them on points of religion?

7. What do you consider to be the best methods to be followed in winning Moslems to Christ?

S. B., a woman, gave the following answers:—

1. Four years.

2. Mohammed cannot give salvation because he is a sinner like ourselves.

3. The love of Christ in giving His life for us.

4. I don't remember exactly, but the seventh chapter of Matthew made a great impression on me.

5. I have salvation and everlasting life.

6. No, because they became angry. Christ only should be made known.

7. By prayer. Show them the love of Christ.

The following was given by N. I., a man:—

1. Four years.

2. No comfort regarding salvation.

3. The Christian teaching of *Love.*

4. The sermon on the Mount.

5. It has opened up the way of salvation.

6. No.

7. First show Christ by your life, then give them the Gospel truths.

When very young S. B. was left an orphan with two brothers older than herself. When about twelve years of age, the elder brother did his duty by making his sister's marriage arrangements with his wife's brother. Unhappy with her mother-inlaw she ran away and came back to her brother. On the train, a Bible woman, going to the same city to which S. B. was travelling, saw the lonely little girl and sat down beside her and in a kindly way drew out her story. The Bible woman visited S. B. in her brother's home and, finding she was able to read, gave her the Gospel by Luke. Finding her reading it one day her brother became very angry and said—"Don't you know that that book will destroy your faith?" He snatched it from her and threw it in the fire. Forbidden to read with the Bible woman, S. B. ran away to the Mission house. She was sent to the Home for Women in Gurdaspur where she was baptized and is now married to a Christian man.

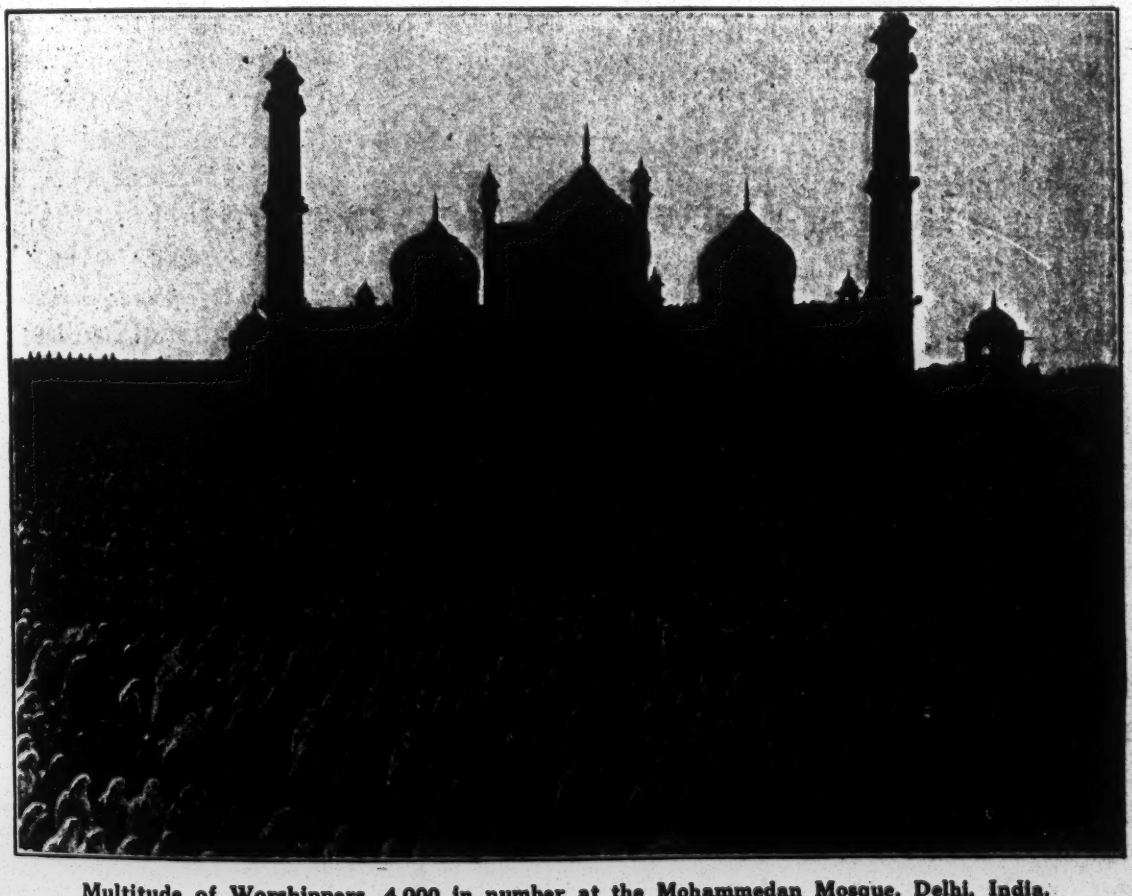
Yes, conversion costs. It is hard for us who have been brought up in a Christian land, with every Christian advantage, to realize the cost.

Maulvi G. M., living in the village of M., was converted by reading the Scriptures in the Reading Room in Rawalpindi. His young wife was horrified to learn that her husband had become worse than an infidel, because he had left the religion of his fathers. One day she put poison in his food, but no bad effects resulting she decided that God could not be very angry with him or he would not thus have protected him. Then too, she was struck with the patience and kindness shown to her by her husband, and she decided to become a Christian too. One day when her husband found her crying, and asked her the cause, she told him how she had tried to poison him. "Pray for me" she said, "that God may forgive me." Her own mother caused her blindness by letting some fluid fall into her eyes when helping her to wash her hair. The eyes became

very sore and medical skill could not save them. The missionary sent her to the school for the blind where she learned to read the Gospel with her fingers. These converts are living in their own village among relatives, enduring many trials. Christ said: "A man's foes shall be they of his own household."

Three years ago, from another village in Attock district, a Mohammedan Maulvi was baptized with his wife and three children. "In heart" he says, "I have been a Christian for nine years. As a Maulvi I knew the Koran perfectly and tried to teach it faithfully; I began to wonder who Jesus is and why the Koran should give him greater honor than Mohammed, calling him the 'Spirit God.' I searched the Koran to find all it says about Him but I was not satisfied. In a dream I met and spoke to a man whom I thought I knew, but he said "I am not ———I am the 'Spirit of God.' Later I met an Indian Christian, the first one I had ever spoken to, and he took me to a missionary who gave me the New Testament. As I read the Gospels I said, this is what I want for it tells about Jesus Christ."

And so we might give other instances showing how Islam is giving way to Christianity. The written Word, the mission Reading Room and our faithful Bible women are some of the potent factors in winning souls for Christ. In closing I would like to quote the following from a lady physician in one of our frontier stations: "If you could look out over this country you would see a plain of fer-



Multitude of Worshippers, 4,000 in number at the Mohammedan Mosque, Delhi, India. (No women in this place of prayer)

tile fields, dotted with many large and small villages, and though you cannot see it, in every village or hamlet there is a mosque from which the Mullah calls out five times a day to all the faithful—'Allah is most great and Mohammed is his prophet?' This is the call to which thousands and thousands respond and humbly making their ablutions, say their prayers at the appointed hour. Look once again and the scene is changed; showing over the roofs of all the houses in every one of the small villages you see the spire of a church. The minarets are gone and have been replaced by the spire with the Cross. You do not hear the five calls to prayer, but you hear the church bell, hallowed to the service of God, calling out, where the sun rises, that we also may rise with praise and thanksgiving; and again you hear it when the sun is set, and the day is over, telling us that we may rest peacefully; and on the Lord's day its deep, sacred voice is heard over the country far and near announcing that Christ is risen. Yea, verily He is risen from the dead.

A few years ago I sat on a rock in the Khyber Pass with a friend, just where it opens into Afghanistan. We sat silent and looked over the barren mountains of that closed land. Then suddenly we heard a bell ring; it was from the workmen's camp in connection with the half finished Khyber railway. It was only an ordinary signal to the coolies, but to my mind it became a church bell calling the multitudes on the earth to bow their knees before the Throne of Christ. And that day will come, though you and I may never experience it, when even in the hard Moslem field the message of the Cross will be preached—and will be believed."

Halting Between Two Opinions

By Rev. D. S. Oyler, D. D.

THE other articles in this series have been written by experts on Mohammedanism. The authors are giving their lives for people who profess that religion. The mission study book is written by those, who have no superiors as authorities on this subject. They live and work in a part of the world where the teachings of Mohammed have an assured place. It is the privilege of the author of this sketch to live and work in a district that is open to religious conquest. The followers of the Crescent, realizing that the land of the blacks has not yet turned to their religion, are making great efforts to bring it into subjection to the prophet of Mecca.

From Khartoum to the south the steamers go a thousand and ninety miles up the river of mystery. The course is up the White Nile to where it takes its beginning from lake No, and then by the river Jebel to the end of navigation. The first fourth of this long stretch of territory is strictly Mohammedan in religion. But beyond that, stretching far into

Africa, the Animistic Pagans predominate.

In this great section, from whence comes the river of mystery, the traveler passes from twentieth century conditions and surroundings, into the conditions that prevailed when Christ was on earth. In reading the account of Paul's missionary journeys we almost lose sight of the fact that Rome ruled all that part of the world, as we follow him from place to place. As he went from one small state to another he usually entered the sphere of a different religion. Even as early Europe and Asia were divided into small states holding very local religions, so is Africa divided today.

The African dialects are local, and are therefore doomed as trade and travel increase. The Sudan has many Pagan tribes, and each has its own language, and religion. One or two of these tribes may boast as many as a million people; some have as few as five hundred. Such language barriers hinder commerce, and prevent the mingling of the peoples. As these people come in contact with others they will seek a common medium for the expression of their thoughts. It is a question of interest to the language student as to what the outcome will be. Will some native language have the virility to impress itself on this great section of Africa as the Swahili has done in certain parts of East Africa? Or will each language contribute a part to the new common language? Or will some non-Nilotic language be brought in and accepted as the common language? The direction in which Nilotic Africa turns for this language will have both political and religious significance.

Just as surely as the local languages are doomed, just so surely are the local religions doomed. Where will Pagan Africa turn for her common religion? Will some one of the Animistic religions have the vitality to impress itself on this great section? Such a result is not expected by those, who know the situation best. It looks as though this section of Africa will ultimately turn either toward Christ or Mohammed. Both of these religions desire the pre-eminence in this part of the world. Will the Cross or Crescent prevail in Central Africa? That is a question for the present generation to solve. The time is not far distant when one or the other will prevail.

Physically the Sudan has been linked with Egypt. In the old days when civilization was unknown in Europe, the men of the south made raids into Egypt, and were able to establish a Sudanese dynasty. Ancient Egypt had also sent raiding parties to the south, for it was only natural that Egypt should seek to control the river that brought her life. For ages the great river of mystery has been taking the very best from the Sudan, and has been bestowing it on Egypt. Water from the Sudan, Abyssinia, and other sections of Central Africa has made life possible in Egypt, and the silt from the same great district has brought great fertility to the land. Present day Egypt looks to the South and says she must control the upper reaches of the Nile. Should some power hold back the water of the

Nile, fertile Egypt would become a land of sand dunes. Moslem Egypt seeks to bring the Sudan under the power of the prophet of Mecca.

The Sudan reaches to the Red Sea. Across that sea thousands of Arabians have voyaged to the Sudan. They also have sought to establish their own religion. In the North they have been able to win most of the people, but in the south they have not met with similar success. Physical bonds seem to bind the Sudan to the religion of Arabia. However the Pagans of the South are not anxious for Moslem rule for they have seen its evils under three different modes of administration.

The Sudan was claimed and administered, nominally by Egypt, but in actual practice the slave traders had enforcement of the laws. Governors, and other officials came up from Egypt, and took over the administration of Khartoum. Some of the more hardy penetrated farther south. The country was then divided among the slave traders, and they in turn paid tribute to the government. The slave trader did not take over the administration because of his love for the country, but because of his love of gain. The unfortunate people were at the mercy of the slave raiders, for as long as they paid their tribute, the government was ready to support them in their aggressions. Under this regime thousands of blacks died annually when villages were raided. The bones of thousands mark the roads, through forest, swamp and desert, where the unfortunate slaves struggled on, driven by their mounted masters. The survivors after untold suffering were sold in the Northern Sudan or carried on down to Egypt. In his book "Ismailia," Sir Samuel Baker gives frequent glimpses of slavery, such as the following quotation: "In this dislocated state of society, the slave trade prospered to the detriment of all improvement. Rich and well populated countries were rendered desolate; the women and children were carried into captivity; the villages were burnt; and crops were destroyed or pillaged; the population was driven out; a terrestrial paradise was converted into an infernal region; the natives, who were originally friendly, were rendered hostile to all strangers, and the general result of the slave trade could only be expressed in one word—ruin." Again he says: "It will be sufficient to convey an idea of the extended scale of the slave hunting operations to explain that an individual trader named Agad assumed the right over nearly ninety thousand square miles of territory. Thus his company of brigands could pillage at discretion, massacre, take, burn, or destroy throughout this enormous area, or even beyond this broad limit if they had the power.

It is impossible to know the actual number of slaves taken from Central Africa annually; but I should imagine that at least fifty thousand are positively either captured and held in the various *zaribas* (camps) or are sent via the White Nile and the various routes overland by Darfur and Kordofan. The loss of life attendant upon the capture and subsequent treatment of the slaves is frightful." This treatment that Sir Samuel Baker mentions represents

one phase of the Sudan's contact with Mohammedanism, and it left in the hearts of the people a feeling of enmity against foreigners.

Bad as the old slave trade was it was surpassed in frightfulness by the next phase of Pagan Sudan contact with the followers of the Crescent.

A so-called reformer of Mohammedanism launched his movement, and the Sudan was drenched with blood from one end to the other. The loss of life was appalling. The demoralization of those, who remained alive was even a more serious matter. Slatin Pasha was an Austrian in the service of the Egyptian government before the outbreak of the Mahdi. In the the early stages of the movement, he was in the campaign against the Mahdi, but later when the power of the new cult spread, and the forces of the old system were going down in defeat, he professed the Mohammedan faith, and joined the forces of the Mahdi. In his book "Fire and Sword in the Sudan," he says; "After the defeat of the Shilluks, Zeki Tummal packed thousands of these wretched creatures into the small barges used for the transport of his troops, and despatched them to Omdurman. Hundreds died from suffocation and overcrowding on the journey, and on the arrival of the remnant, the Khalifa appropriated most of the young men, as recruits for his body guard, whilst the women and young girls were sold at public auction, which lasted several days. Hungry, and in many cases naked these unfortunate creatures lay huddled together in front of the Beit el Mal. For food they were given an utterly inadequate quantity of uncooked *dura* (kaffir corn). Hundreds fell ill, and for these poor wretches it was also impossible to find purchasers. Wearily they dragged their emaciated bodies to the river bank, where they died, and as nobody would take the trouble to bury them, the corpses were pushed into the river, and swept away."

In his book telling of his captivity Father Ohrwalder describes the terrible misery of the people, and then he says: "But in all this wretched misery the Khalifa showed no mercy, pity or a desire to help to relieve these terrible sufferings. He took good care that his Baggaras, should be fed, but for the others he cared not a jot."

This second display of the spirit of Mohammedanism, the men, who are just now passing their prime remember distinctly. It did much to turn the thought of the Pagan away from that religion, and it also did much to make them suspicious of all foreigners.

Now another phase of the Mohammedan invasion is seen. From the Northern Sudan great numbers of traders go to the Southern Sudan to enrich themselves at the expense of the Pagans. They come with only a small kit. Some have practically no goods at all, and the best of them have but a meager stock of trade goods, but they know how to sell, and they get the most possible for what they have to sell, and they cut down the price of the things they buy to the last possible cent. Many of the tradders become well to do from their trade in the South. They have no compunc-

tion about deceiving the people with whom they trade. When a crop shortage occurs then these traders reap a rich harvest, as they put the prices of necessities up to the limit. They are restrained by the government, and so they do not dare to be too open in their exactions. Occasionally in times of food shortage the government fixes the price of food stuffs, but the trader can find no supplies to sell, at the fixed price, and so the buyer must pay a bit above the authorized price to get service at all. Most of these traders live in the main government stations, while others go about the country in small boats. Their presence in a village does not help the morality of that village. However many there may be in the country, more are always clamoring for entrance to the South country. As these merchants journey through the country, they act as missionaries for the religion they confess. The traders are not liked by the people, but they are tolerated, because the natives need the goods these traders have to offer.

The people have seen the followers of Mohammed in these three roles. However as the years pass the generations that have experienced these things will pass away, and a new generation will come to the front. The rigors of the past are known to them through hearsay only, and in time the enmity aroused by past oppression may disappear.

The question arises how do the two religions compare, and what has each to commend it to the Pagans of the Southern Sudan? Mohammedanism is a religion of a credit. Repeat the creed, and great latitude will be given in matters of conduct. Accepting the new religion does not interfere with their ordinary activities, because they can do all that they have been accustomed to do in the past, and the new religion is merely an added duty. No restrictions in regard to the Sabbath bind them, no commands to live a clean life interfere with their pleasures. In fact they seem to act upon the principle that if religion interferes with their business or their pleasure they should revise their religion. The Mohammedans in the government service have worked hard to bring their religion to the Sudan. When a Pagan enlisted in the old Sudanese regiments, he was almost compelled to become a Moslem. However when he left the service very often he laid aside his new religion, as he would a coat he no longer needed. The lives of inconsistent Christians help the advance of the other religion. We sometimes grow impatient when people condemn the whole Christian religion because of the sins of a few. Christ first laid down that challenge, not as a test of the religion, but as a test of the individual's loyalty to his religion, "By their fruits ye shall know them." This stern test often seems to give the advantage to Mohammedanism, but as the years go by, and men live up to the test it becomes a great advantage to the cause of Christ.

Some things favor the spread of Christianity. The lives of many of the Mohammedans, who have been in this section have been of such a nature that they have done much to turn men from that creed. The lives

of Christians, who live close to Christ give a living example of the power of Christ, and are influential in turning men to Christ. The changed lives of natives, who have taken Christ as their Saviour have been wonderful arguments in favor of the Christian religion. However the great asset of the Christian religion lies in the promise of the Master that all power is given unto Him. He has not known defeat or will He ever know it, because His is the Power the Glory, and the Kingdom.

INTELLIGENCE TEST

Instructions: In each of the following groups of statements put a cross after the number of the statement that you consider to be the correct one.

1. A sheik is:
   - a well-dressed young lover (1)
   - a Turkish government official (2)
   - a man of influence, because of age, experience or religious training (3)
   - a pilgrim of the Holy Places (4)

2. Fatma is:
   - a common Oriental disease (1)
   - a fine tobacco originating in Turkey (2)
   - the Queen of Sheba (3)
   - a favorite daughter of Mohammed (4)

3. The Taj Mahal is:
   - a famous mosque in Constantinople (1)
   - the Egyptian national anthem (2)
   - the title of the Emperor of India (3)
   - a celebrated marble tomb (4)

4. A harem is:
   - a kind of bloomers worn by Oriental ladies (1)
   - the wife or wives of a Moslem household, or the section where she and the other women folk live (2)
   - the half dozen wives of a Mohammedan (3)
   - a peculiar dance restricted to women (4)

5. A minaret is:
   - a sacred place where people pray (2)
   - an Oriental housetop (2)
   - a tower used in calling prayer (3)
   - a dome with a spire (4)

6. A shah is:
   - an Arabic exclamation of regret (1)
   - the supreme ruler of Persia (2)
   - a rich young gallant (3)
   - the supreme ruler of Turkey (4)

7. A caliph is:
   - a Mohammedan high priest (1)
   - a supreme judge in theological disputes (2)
   - the Mohammedan ruler recognized as paramount (3)
   - the Mohammedan pope (4)

8. Mecca is:
   - a world-famous tobacco town in Arabia (1)
   - an oasis in the heart of Arabia which symbolizes paradise (2)
   - another name for heaven among Mohammedans (3)
   - pilgrimage center of the Moslem world (4)

9. Mohammedans date their calendar from:
   - Mohammed's first great military victory (1)
   - the birth of Mohammed (2)
   - the death of Mohammed (3)
   - Mohammed's flight from Mecca (4)
   - the birth of Christ (5)

10. The Koran is about the size of:
the New Testament (1)
the Old Testament (2)
the whole Bible (3)
much longer than the Bible (4)

—From "What Do You Know About the Moslem World?" From *Best Methods,* Missionary Review of the World.

ASSIGNMENT

Discussion Questions

1. In what way did pioneer work among Moslems differ from present mission methods?

2. If you were a Moslem, what would attract you to Christianity? What would prevent you from becoming a Christian?

3. What do you consider the surest sign of the breaking up of Islam?

4. What do you consider the most striking statement in the Moslem questionnaire testimony?

5. If you had money to invest in missions for Moslems, in which country would you invest it and how?

Motto—"Islam is the most degraded religion, morally, in the world."—Robert E. Speer.

Service Suggestion

Send to any child of a missionary a book which your child has enjoyed and is willing to pass on.

—From Suggestions for Busy People in the study of *Moslem Women.* By Miss Anna A. Milligan.

THE OPENING OF THE NEW MOSQUE IN PARIS

No ceremony connected with the Mohammedan religion approaching in grandeur that seen in Paris today probably has ever taken place outside of Moslem countries. Perhaps none more significant has ever taken place in history, when it is recalled that it was France which, above all the other powers in Christendom, led the great crusades against Islam. Now, minaret and dome topped with the crescent rise within sight of the Cathedral of Notre Dame in Paris. Future Parisians will be able to hear the muezzin's picturesque call to prayer at sunrise and eventide.

A great throng of Mohammedans from all parts of France's great Moslem possessions in Africa and Asia Minor gathered to await the arrival of the two chiefs of State at 3 o'clock this afternoon. Great chieftains from North Africa—caids of Morocco, Algeria and Tunisia, nobles in gorgeous red, scarlet bournouses with rich gold embroidery—rubbed shoulders with elegant, frock-coated gentlemen wearing the red fez or with humbler brethren clothed in duller hue.

Escorted by his hundred black horse-guardsmen, their green pennants with silver crescents fluttering merrily on their lances, the Sultan arrived with President Doumergue. A French military guard of honor presented arms and trooped colors to the martial strain of "The Marseillaise," while the Sultan's private band wailed an Arab air.

The building is an unusually fine example of Moorish art. Cool galleries surround lovely gardens, where fountains flow brightly into colored ceramic basins. Fine Turkish baths, as is customary, are attached to the mosque, where Mohammedans visiting Paris can foregather.

—From *The Moslem World*

"OUR TEMPLED HILLS"

Home Mission Study

By Ralph A. Felton

CHAPTER IV--LEADERSHIP FOR THE NEW RURAL CHURCH

By Mrs. Haidee Ewing Rankin

OUR new chapter begins with these words, "The rural church for the new day, with its enlarged program and its enlarged parish, will not run itself. It must have leaders. Rural church progress is not a question of machinery, but of personalities."

Where the rural church has declined or fallen by the way it is an indication of lack of leadership and on the other hand where the hill is "templed" and the church is the center of the rural community life there is evidence of leadership. Mr. Felton says, "The future of the hundred thousand rural churches in America will be determined by the attitude the young men and the young women of today take to this whole question of religious leadership."

The dearth of leaders is due in part at least to the fact that often the rural church leaders move to the city and young people are not taking their places. Mr. Felton gives from his own experience as a rural recreational leader an illustration that is tragically humorous and not exceedingly uncommon. Invited to give a demonstration in games and play for church social program, he found "nine elderly women and four women who were past middle age constituting the total group to participate in these active games and to direct the church's recreational program. Young people do not assume their places of leadership, and yet they complain that the church is run by a few old folks."

Two questions are asked. "Why are so many rural churches devoid of leaders?" and "Why is this the most important task in the whole field of rural church progress?"

One rural pastor answers the first question by telling us as a result of an evangelistic program for one year he received thirty-six new members and within six months gave fifteen church letters to people moving to the city, these including some of the best leaders.

Another illustration; A large men's class went to assist a struggling congregation seven miles distant. The usual inspiring program was given with the usual enthusiasm. The success of the class was evident. During the "conference" the rural pastor admitted his church had lost its leadership. One of the visitors began to count the members of the class that had come from this one rural church and it was discovered the class had received more members from it than there were left!

The story closes with the pastor of the city church being complimented upon the growth of his work, while the rural pastor was moved to an-

other field, "in hope he would be more successful there." How little is felt the interdependence of the urban and rural churches upon each other! The young people of the rural church need to be trained as rural leaders and both rural and urban young people need to be trained to feel their responsibility in the great world task of leadership.

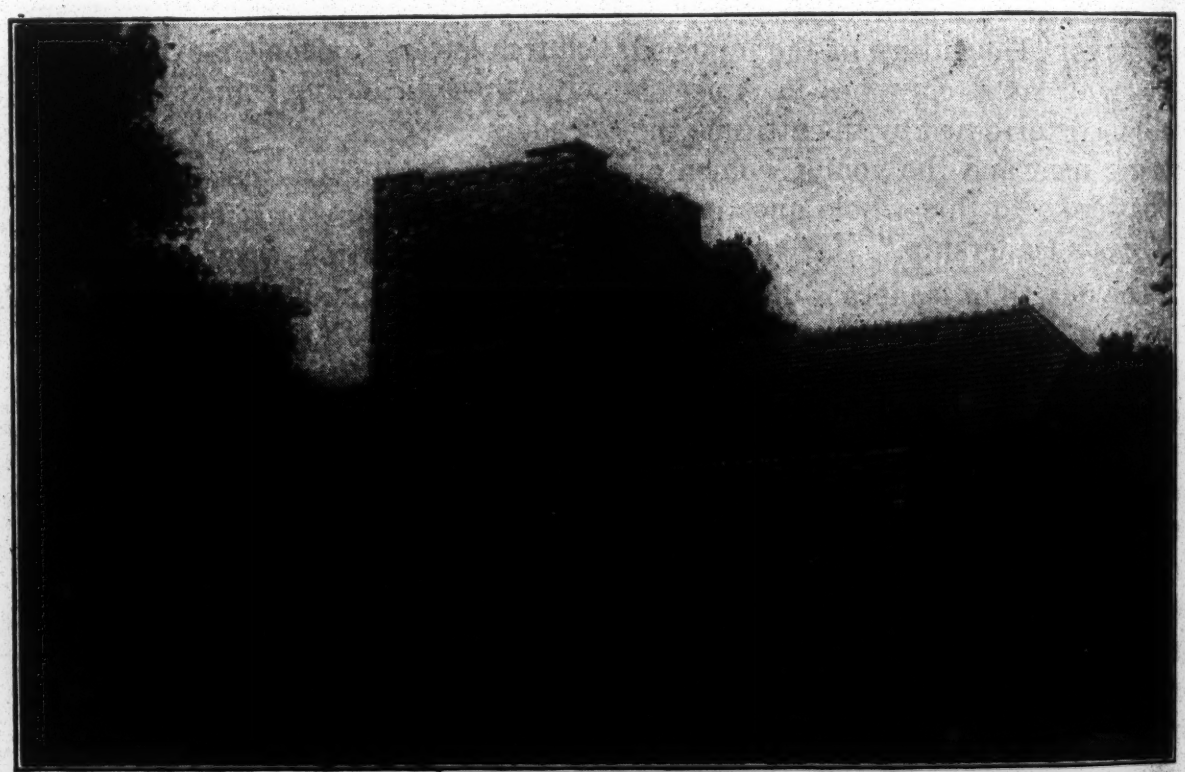
Where is the rural church leadership needed? is answered by Mr. Ralph S. Adams who "emphasizes only a few of the major fields of service and leadership now open to the consecrated Christian in the countryside."

(1). Christian leadership in the home. "These words shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest

PARSONAGE SUGAR CREEK CHURCH

in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up"—Deut. 6:6, 7.

(2). Christian leadership on the local church board. "If you are a member of this board, you share with your pastor the responsibility for evangelizing the whole community, of stressing the spiritual values and principles in church finances."



A MODERN RURAL CHURCH—SUGAR CREEK, NEAR DAYTON, OHIO

The pastors of this congregation since 1862 are: Rev. J. B. McMichael, D. D., Rev. W. S. McClure, D. D., Rev. Jas. A. Wiley, J. B. McMichael, D. D., Rev. W. J. McMichael, D. D., Rev. John A. Henderson, D. D., Rev. S. R. Jamieson is the present pastor.

(3). Leaders of boys' and girls' groups.

"Have you ever wished you could start anew
And live your whole life right?
Have you ever longed with a heart most true
You had put up a different fight?

O, you who look on life with regret
And would its beauty enhance,
Look brightly up and cease to fret,
For 'a child is your second chance.' "

(4). Leaders of training classes and organizations. Don't forget that, though you may be limited in experience, "the best way to learn leadership is by leading."

(5). Leaders of religious education. "The whole field of religious education in the country needs a volunteer leader who is willing to make a study of religious education for the country boy and girl, the country father and mother, and who is willing to direct the details of the religious program for your church or the whole parish, under the guidance and with the close cooperation of your pastor. No doubt you have felt at some time or other the challenge to missionary service in the foreign field. But here is just as inviting and just as challenging a field right at home, which needs your services and your consecrated spirit —the field for a religious education which will compel and inspire all of life in the home, on the farm, in the community."

(6). Interdenominational leadership. All interdenominational work is eager for consecrated, wise leaders.

The field—the whole world—is in need of Christian leadership but nowhere are such services needed more than in the rural church with its many problems which threaten its strength and position. Let us bear in mind that "The rural church is more than a Home Mission problem; it is from two thirds to three fourths of the whole Church problem. Seventy-five per cent of our American churches are rural."

Let us consider the qualifications of a good leader and also consider some methods that the church might use in developing these qualities. Our text suggests that "perhaps the best way to study the question of leadership is to observe its successful practice or failure in others, examining ourselves to see wherein we act, successfully or unsuccessfully."

A GOOD LEADER PLACES RESPONSIBILITY ON OTHERS

A county-wide rally of farm women was in progress. The president felt the responsibility of her office until others felt it. Because of her own program speakers were limited in time. She evidently thoroughly enjoyed herself and her position as county-leader though she lived in the "city." While she was "recommending" herself the nominating committee was trying to find some way by which a new president might be elected.

In a similar meeting in another county the conditions were different. Toward the close of the meeting some one suggested that their county chairman be heard. This was the response: "I hope that you all understand that the great success of this work in our county is not due to me, nor to what little I have done as your president, but rather to the untiring efforts of the entire committee and

to the splendid cooperation we have had on the part of our 1,200 members throughout the county. I only want to say that it is a great joy to work with all of you."

The work in the first county was failing, for the leader assumed all the responsibility, while in the second it was advancing because the leader recognized the ability of others and let them share the responsibility and gave credit to them for what they had accomplished.

Miss Geister, one of our best known recreational leaders says: "A thing well-done *looks easy.*" The successful president gave *herself* in her planning that the responsibility that creates interest might be placed upon the membership.

The success of Mr. Powell so long general manager of the California Fruit Growers Exchange with its membership of 10,500 growers or seventy-three per cent of the citrus-fruits industry, was due largely to the fact that he gave credit where credit was due. He induced confidence in the policies by having the growers help make those policies. He says, "The basis of the cooperative organization is men. Capital cannot cooperate; products cannot cooperate; only men can cooperate."

No one knows how much latent ability there is until sincere and continued effort has been made to call it into action. It is a part of good leadership to recognize and call forth this latent talent. Mrs. Greene, who was present at a meeting at which the possibility of getting a machine for seeding cotton was being discussed said, "There is a very handy young man at my house. I would like to have him try to make such a machine." Eli Whitney invented the cotton-gin.

A GOOD LEADER IS SINCERE AND FRIENDLY

An illustration in our text makes clear the difference between a promoter and a leader. At a rural community meeting held in the interests of milk-marketing, a speaker addressed the children on the value of milk, saying milk was the source of his good health and strong constitution. At dinner he drank coffee and no milk, saying he never drank milk in his life if he could help it. Lack of sincerity characterized him and destroyed his value as a leader, no matter how successful a promoter he might be. St. Paul said, "Let love be without hypocrisy."

Sincerity characterized the rural pastor who became a national rural secretary. When he occupied the chair of Rural Leadership in Boston University he proved his sincerity by keeping close to the rural people by living on a farm. He helped pastors remodel their churches and parsonages as well as their programs, but he first rebuilt his own house. "His genuine sincerity has won people to him and made them eager to follow his leadership."

Paul may have had before him the wonderful life of Jesus, the Master of friendliness when in his letter to the Romans he presents the characteristics of the friendly Christian. "Let your love be perfectly sincere. Regard with horror what is evil; cling to what is right. As for brotherly love, be affectionate to one another; in matters of worldly honor, yield to one another. Do not be in-

dolent when zeal is required. Be thoroughly warmhearted, the Lord's own servants, full of joyful hope, patient under persecution, earnest and persistent in prayer. Relieve the necessities of God's people; always practice hospitality. Invoke blessings on your persecutors — blessings, not curses. Rejoice with those who rejoice, weep with those who weep. Have full sympathy with one another. Do not give your mind to high things, but let humble ways content you. Do not be wise in your own conceits. Pay back to no man evil for evil. Take thought for what is right and seemly in every one's esteem. Do not be overcome by evil, but overcome the evil with goodness." —(Weymouth).

A GOOD LEADER HAS FAITH IN HIS CAUSE

Back of every achievement in the history of the world is found one of two things—devotion to a person or to a great cause. "With His unerring insight into the lives and hearts of men, Jesus linked the two. He challenged the world to lose their lives for His sake and the sake of the gospel, to live for His Cause because of their love for Him."

There can be no marked achievement without a leader. The faith of a leader in his cause should be sufficient to embody him in that cause. The mention of the name of a leader will sometimes bring instantly to mind his Cause and on the other hand the mention of a cause will bring to mind at once the name of the leader. Islam, Emancipation of slaves, the Reformation, W. C. T. U. are practically synonomous with Mohammed, Lincoln, Luther, Frances Willard, while the names of Columbus, Livingston, Washington, Riis and Wilson. are inseparable from the Cause of each.

A good leader requires such faith in his Cause that he is ever identified with it. In our text we are told of a woman who had such faith in the value of recreation that we could easily imagine her called "The Play Lady" and feel confident of her achievements in her community. The faith of "James Reid that he could produce a better variety of corn linked up with forty years of experimenting gives him the credit of having done more than any other man to put the Corn Belt on the map of America." Every church needs leaders with such faith in the greatest of all Causes that they will not be afraid to ask people to support the church in all lines of service. Men of faith in a cause are represented by Mr. Howard Powell, the dairyman, Mr. McCormick, the originator of the International Harvester and W. H. Jordan who after presenting his proposition to ten successive legislatures, saw an agricultural experiment station.

The marked advance in the missionary conquest of the world has been due largely to the indomitable faith of those devoted to the Cause. What could not be accomplished if more leaders were "sold" to this Cause!

A GOOD LEADER IS UNSELFISH

Our text quotes the words of a member of the President's National Agricultural Commission concerning rural leadership: "It would be a catastrophe for the church to lose its influence in the countryside, for a

man is of much less value to himself and to society if he is without religion. Even among scientists, with whom I work constantly, I am thoroughly convinced that there is really no successful life without the religious element in it. The religious element makes a man more willing to work in the many farm organizations. Men who are active in the church are also the most active in all big rural movements." "The principle motive of religion is unselfishness, which is a necessary element in all rural leadership." Every rural community, just as the urban, includes both selfish and unselfish people. Their lives are reflected in the church life of these communities. Mr. Felton gives an illustration of this. A Sabbath School was started in the school house. Two families wished it called by the name of their denomination, others did not. A sign bearing the name of the denomination was nailed to the school house. The Sabbath School soon died. Which won? Mr. Felton says, "Much of our denominational competition is nothing more nor less than pure, unadulterated selfishness, dressed up in Sunday clothes. It is the unselfish attitude that makes of a man a leader in his community or in his profession. Perhaps I can judge my own attitude by the way I answer the question as to whether or not I give up cheerfully to a better point of view than my own, if it comes from some one else. Am I willing to cooperate with others? Do I practice unselfish service, or do I just talk about it and recommend it to others?"

A GOOD LEADER IS A SPECIALIST IN PEOPLE

A good leader puts responsibility upon others, enlists the help of others, must be sincere and friendly, must have faith in his cause, must be unselfish and must have added to these qualities enthusiasm, not froth, but the real article, also patience, a vast store of it, and a sincere love for people. To few are these qualities native but they may be cultivated by many if the heart is willing. Cities afford schools for special training, conventions, institutes, etc. which may be available to some rural people but the "school of experience" is open in every community if one has the desire and courage and faith to enroll.

A young girl from North Carolina after two years in Columbia University, endowed with rural leadership began work as county home demonstration agent in a conservative county in New York. She disclaims the term "rural leader" but a dozen neighborhoods are undertaking community improvement. "She always suggests success, and disclaims any credit for the many achievements saying, 'The people are doing it all themselves; I'm just watching them. I never give them any advice; I just tell them what others are doing.' She has a happy, easy-going way of not getting her feelings hurt; regardless of criticism, she smiles and keeps working. Then, too, she has no interest in community conflicts or gossip. She simply says, 'O, yes, they have their little spats, but they'll get over them all right.' And she goes ahead appealing to the good in people instead of to the evil." Among

her achievements Harrisville has been serving hot lunches in the rural school; Glenfield has been improving its cemetery; West Leyden, in the absence of a doctor, has instituted a sort of emergency hospital and has become interested in home-nursing; Port Leyden has placed a library in their school; Greig has carpeted their church and bought a piano; Constableville has repaired their bandstand and improved their school; Harrisburg has fitted up the old town hall as a community center. This young woman evidently loved people and so made an able leader.

A GOOD LEADER KNOWS HIS SUBJECT

Leadership is largely a matter of training. Almost anyone may choose a subject in which he thinks he may excel or even carry through. Let this choice be followed by thought, study, observation and these by experiment, and seldom is their failure. If so, try again.

Forty people from the several rural organizations came to attend a county school for training recreational leaders and among them a timid woman, who after doing her housework, milking five cows and choring, preparing three children for school, accompanied by her three year old son drove her own car in order to attend. She was too timid to take part in the games and because of her embarrassment was allowed to "observe" the demonstrations. She "observed" well for soon after, she took charge of the "best community meeting of the year." Later she returned to another session of the training school and having gained confidence through her practical application of what she had learned through observation, she took a more active part and continued to learn. After some time she was looked upon as a "leader" and others sought her for help in their undertakings. This woman knew her subject and was able to handle it successfully.

There must be first "a willing spirit" before there can be an efficient leader. Mr. Felton who has conducted leadership training classes for three years says he is convinced that when a person says, "I just can't lead" he means by this, "I am not willing to put forth the effort to learn."

The opportunities for one "who knows his subject" are infinite.

METHODS FOR TRAINING CHURCH LEADERS

Since leaders are not born or discovered but trained one of the most important parts of the church's program is that of training leaders.

A church in Washington D. C. has a summer camp whose purpose is to train leaders. The director of religious education in the camp, which was attended by a thousand people during the summer, said, "After a summer's experience in the camp with these people, I can ask any one of them to teach a Sabbath-school class and he will do it."

Forty-five volunteer teachers in a Memphis daily vacation school receive their training during those four weeks for the work they are to do in the church the coming year. Their leader who gives all of his time to the training of church leaders says, "We can't train leaders by preaching to them. We must assign them tasks

and then supervise them as they work."

A New Jersey church with a membership of four hundred members had failed to train leaders. The pastor began sending his young people to Christian Endeavor summer institutes. They are now strong leaders. "Many a young person in our churches, like Lazarus, is bound hand and foot in grave clothes, waiting for you to loose him and send him forth."

Training of leaders may be done through worker's libraries, church nights, dramatization and pageantry, workers' councils, "tours" to successful churches, discussion meetings, demonstrations and experiments.

"You can do just as much as you have developed leadership for, and you can't do any more." The church is waking up to great need of training directors of religious education. The larger denominations and a few of the smaller ones have secretaries who give all of their time to rural work. "These rural secretaries are doing much to dignify the rural pastorate, to glorify country life, and to honor the country church."

"It is not too much to ask of religious leaders who are to work with rural folk that they live with the people whom they are to serve. They must recognize the genuine qualities of the countryside—sincerity, honesty, fellowship, and friendliness. They must love country folk for their real worth." May there not be more leaders trained for the church of the open fields!

HELPFUL HINTS FOR MEETINGS

For both City and Rural Groups

Mr. Felton has prepared a Leadership Test which all of us may take. Take a pencil, read each statement carefully then give yourself the grade you honestly believe you merit.

		per cent
(a)	I place responsibility on others and am always willing to give them credit	10
(b)	I give people the impression not that I am leading but that they are helping	10
(c)	I am sincere and earnest	10
(d)	I have faith enough in myself so that I am not afraid to tackle hard jobs	10
(e)	I am unselfish, and by that I mean I am more interested that the job shall be done than that I get credit for doing it	10
(f)	I am friendly with people who do not belong to my group or think as I do	10
(g)	I am cheerful and am not always speaking of how bad things are	10
(h)	I know my subject, or am putting forth effort to learn more about it	30
	Total score	

A COUNTRY CHURCH

"I think God seeks this house, serenely white,
Upon this hushed, elm-bordered street, as one
With many mansions seeks, in calm delight,
A boyhood cottage intimate with sun.

"I think God feels Himself the Owner here,
Not just rich Host to some self-seeking throng,
But Friend of village folk who want him near
And offer Him simplicity and song.

"No stained-glass windows hide the world from view,
And it is well. The world is lovey there
Beyond clear panes where branch-scrolled skies look through
And fields and hills, in morning hours of prayer.

"Christ spent His youth with field and hill and tree,
And He grew up in rural Galilee."

—Selected.

A Message From Ireland

The Manse,
Holywood,
County Down,
Ireland.
Nov. 9th, 1926

My dear friends:

Our editor has asked me to write a short article on the growth of the women's work in the Irish Presbyterian Church.

It was my good fortune to arrive in Ulster in time for the yearly meeting of the Women's Missionary Association which took place in Belfast. The General Assembly of the Presbyterian Church in Ireland was in session at the same time.

I was fortunate in meeting some of the officials about two weeks previous to the meeting and I received an invitation to convey the greetings of our women's Board at the reception held for Missionaries. The Foreign Secretary wisely refrained from stating that I had been brought up in the Irish Presbyterian Church when she was introducing me to the large audience. She simply stated that I was a missionary from India, representing the Women's Board of the United Presbyterian Church of North America and that she knew I would receive a hearty welcome. I was more than pleased with the reception I received as your representative. While conveying greetings I mentioned I was not a stranger in the Irish Presbyterian Church (my accent had given me away by this time) and I then received a warm welcome on my own behalf.

The Women's Association for Foreign Missions was founded by the late Dr. Fleming Stevenson in 1874 and the first lady missionary sailed for India in that year.

At the present time there are forty lady missionaries, ten of whom are Doctors. Of this number fifteen have gone in the past three years.

There are auxilaries to the Women's Association in three hundred and twenty-five congregations. The Association aims at having an auxiliary in each of the remaining congregations. The W. M. A. is responsible for all the work the missionaries represent. There are forty Bible women, one hundred Christian teachers, as well as the staffs of the hospitals and dispensaries.

The Girls' Auxiliary is a great aid to the W. M. A. It is well organized and doing splendid work. It has two hundred and seventeen branches with an enrollment of eight thousand members. The Girls' Auxiliary is responsible for the salaries of ten missionaries, and this year handed over to the W. M. A. treasurer, the sum of six hundred pounds toward station expenses.

Five new missionaries have been appointed and will be sent out in the near future.

Prayer Circles are slowly but steadily increasing in number and it is the aim of the secretary and leaders of this department to have one in every church.

The Missionary Magazine has a good circulation and is a great aid in drawing funds as well as candidates for the foreign field.

Another stimulating aid is the large number of letters written by

the missionaries telling of their work and soliciting from the church at home a still greater interest in all the different departments of service. This has been a difficult year for those responsible for collecting funds owing to the coal strike, with its evil result in all industrial work. The leaders however in Church and missionary work are not discouraged; they believe the Lord's work will not suffer that His followers will see to it that funds will be available for the extension of Christ's Kingdom at home and abroad.

I am having a delightful rest and good time generally amongst my relations, and I have not had even one attack of malaria since my return.

I am sorry I will not have an opportunity to tell you of our interesting work at the Elliott Dispensary, Pathankot, during this furlough.

Miss V. J. Graham may refer to it, when she tells your of the growth of Avalon girls High School.

Yours sincerely,

E. W. MACHONACHIE

YOUNG PEOPLE AND THE DAY OF PRAYER FOR MISSIONS

To what extent are our girls and young women sharing in the plans and privileges of the Day of Prayer for Missions? Are they definitely organized for interdenominational cooperation? Is it too much to ask that each local interdenominational group appoint a committee—an exceedingly wise committee— who, with the leaders of the young people, will be responsible for their participation in this first world-wide observance of the Day of Prayer?

What an opportunity to bring to them—our successors of ten, fifteen or twenty years hence—new visions of unity, new inspirations for service. They need to feel the thrill of comradeship in this vast army of women from all the great Protestant communions, united in the fellowship of prayer. Nothing will prepare them more adequately for those broader conceptions of our common task; nothing will develop in them more splendidly that catholic sympathy and that sense of inter-denominational partnership which are the marks of this new day in Missions.

What an opportunity to teach them the need of constant spiritual reinforcement! They must know that the doing of things is not enough. Stevenson calls this feverish, restless activity which tempts us all to-day "a symptom of deficient vitality." It is the force of soul that is missing. Richard Roberts warns us that our pre-occupation with machinery and organization is "a symptom of the deficit of life in ourselves." Our Day of Prayer ministers to the restoration of personal power. After all, how can we give if there is nothing in ourselves to give?

What an opportunity to teach the real value of silence! In the moments of quiet meditation we learn that it is in silence that high thoughts and deep emotions are born. The Day of Prayer taps unsuspected reservoirs of spiritual energy as earnest Christian women, with the burden of the world's need of Christ upon their hearts, listen to catch the eternal music of the Inner Voice. "One hour of such listening," says Mrs. Herman, "may give us a deeper insight into the mysteries of human nature, and a surer instinct for Divine Values than a year's hard study or external intercourse with men."

Foreign Correspondence

MISSIONARIES BIRTHDAYS, APRIL

"We give thanks to God always for you all, making mention of you in our prayers." I Thess. 1:2.

April 2 Miss Flora E. Hormel.
April 4 Miss Hazel Bennett.
April 6 Miss Henrietta Moore.
April 8 Miss Elizabeth S. White.
April 11 Dr. Maria White.
April 11 Miss Evelyn Cathcart.
April 15 Miss Laura Reynolds.
April 17 Miss Estelle Robertson.
April 17 Miss Madeline E. Wilson.
April 25 Miss Evelyn Tromans.
April 26 Dr. Carrie Buchanan.
April 29 Miss Mary E. Logan.
April 29 Miss Esther Moyer.

EGYPT

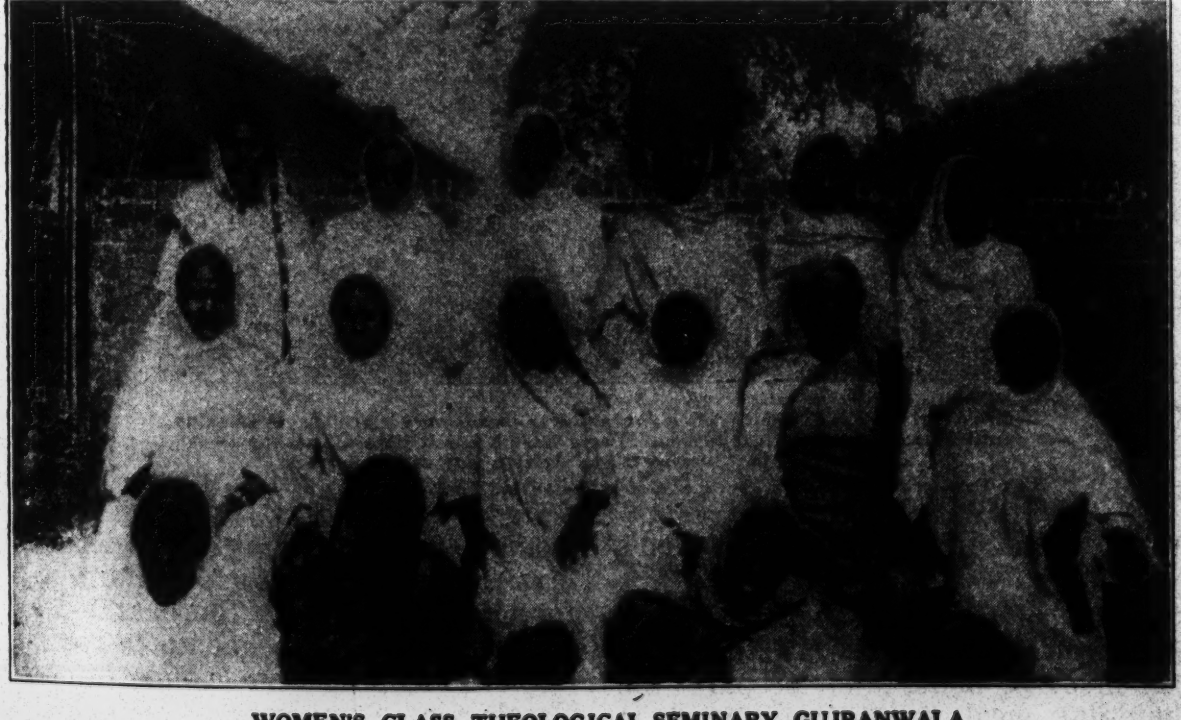
Minniehaha Finney, Editor. Tanta, Egypt

THE WOMEN'S CLASS OF THE THEOLOGICAL SEMINARY GUJRANWALA

By Mrs. Olive B. Stewart

Sit with me, if you will (either on a much worn "backless" bench or on the long mat on the floor), for an hour or two this morning and visit the Women's Classes of the Theological Seminary in Gujranwala. The accompanying picture will help to get acquainted with all but one member of this class, as well as one of the teachers, Mrs. Bannerjea (second from the right in the second row).

This is a hot morning and the classes meet early to escape as much of the heat as possible. About 7 a. m. a bell is rung and from one and another of the houses in the two long rows provided for the students during their three years' stay here, the mothers with their children begin to assemble on the verandah of one of the unoccupied houses and soon they have all gathered and we are ready to begin the devotional exercises



WOMEN'S CLASS THEOLOGICAL SEMINARY, GUJRANWALA

Cut Furnished from Mrs. George Moore Memorial Fund.

which are usually conducted by one of the women of the class.

Mrs. Bannerjea takes the women, who are learning to read, into a side room where they have their lesson in reading and reciting special verses and portions of Scripture. The remainder of the class (14) is divided, half remain on the verandah where with Mrs. J. A. McConnelee as teacher they recite their memory work—Lord's Prayer, Ten Commandments, Beatitudes, Catechism, as well as special verses and portions of the Bible. One woman is able to recite John 14 and 15 without a mistake and another makes only one or two slight mistakes.

The other half of the class take up the study of the Gospel of Mark. Most of the women have come to their classes with well prepared lessons, and despite the noise and confusion caused by the children there is interesting, and I trust profitable time spent in the study of God's Word.

Some of the men are now returning from their classes and the women must go home and prepare the mid-day meal, so the class work is over for the day.

A specially prepared course of study is used for the women just as for the men, and in March, 1926, diplomas were given to four of the seven women who went out from the Seminary.

These women have a real interest and joy in their work, and our prayer for them and may it be yours too, is that they may be equipped not only in mind to work side by side with their husbands when they go out into the villages and cities, but that they may also be equipped with the love of God in their hearts and a real desire to lead others to Christ.

PATHANKOT

By Miss Josephine Martin

Our budget is made up of two letters from the district and two from the teachers of Avalon High School and one from one of the pupils, Surajwati, the daughter of the Bible woman in the Elliott Dispensary. Mrs. Hazari Lal was a Brahmin before her conversion. She married a Hindu convert, who had some medical training but who is now in the Theological Seminary. They have eleven children, one son is in Gordon

Mrs. Hazari Lal's family of eight children who were enrolled in Avalon until March when two graduated. Three boys are not here. She has eleven children in all. Surajwati has written one of the letters.

Cut Furnished from Mrs. George Moore Memorial Fund.

Mission College, another is being trained in the Taxila Hospital and a third attends the boys school in Pathankot. The seven daughters and the youngest boy were enrolled in our school during the past year; the two oldest being in the graduating class. The third girl, Surajwati, will graduate next year.

Elliott Dispensary serves not only the women of the town, but the women from the villages, some of whom come from long distances and some of whom have to ford a river. Women come from the hills who speak a different language, women from the official homes of the town as well as women from the humblest homes. We have 80 or 90 patients each day; while they wait their turns they listen to the story of Christ told in a loving sympathetic way by the Bible woman. This morning she told a group of women the story of the Garden of Eden and the Fall, telling it most graphically and showing the picture of the expulsion of Adam and Eve from the Garden.

BEAUTIFUL PATHANKOT

By F. Barkat Masih

Pathankot is a small town; it has not much to show to an outsider; but the presence of our Mission Girls' High School and the peace and quiet of nature, attract many visitors from different parts of the Punjab. People come here when they wish to forget for a time the noise and bustle of the crowded streets and markets of their own towns. We call ourselves very lucky to have our school in such a beautiful place.

The natural scenery is good; lofty hills along the north-eastern border stand like a mighty wall. From the distance the mountains present a most charming sight, the peaks rising to various heights, one behind another. They are usually covered with snow. The rising sun is very beautiful. Sunrise behind the snow covered mountains casts a golden light on the picturesque hills; it is a glorious scene. As we look at the beautiful sight we say—"Mysterious are the works of God." There are many plants and flowers in the jungles. We often stroll in the woods in the cool of the evening where there are clear streams that reflect the blue sky and lofty trees. There are many mango trees in Pathankot; the leaves of this tree give a sweet smell. In the spring the trees put forth golden blossoms, which are very pretty among the dark green foliage. Best of all is the time when they hang full of lucious fruit. As the seasons change, each with its own beauty, we are filled with reverence for the Maker of them all.

THE PEOPLE OF PATHANKOT

By N. Basir ud Din

From a geographical point of view the population of a town depends on its climate, rainfall, fertility of the soil, easy means of communication and its mineral wealth. Pathankot being a hilly place does not enjoy many of these natural advantages, except a pleasant climate and fine natural scenery. Years ago the city was not so well populated, but since the construction of the new railway a number of workmen have come here to live. The bulk of the population consists of Hindus and Mohammedans whose manners and customs are the same as in other parts of the Punjab. The Hindus are mostly wealthy shop keepers whose wives wear brilliant costumes and costly jewels. Then there are hill people who come down in the winter and work in the woods or break stones. These hill people are short, strongly built and rather timid. Men and women dress very much alike and wear thick, woolen clothing. They wear a tight fitting pajama and a skirt to the knees, tied about the waist with a thick, black rope, which they use for killing wild animals. The head dress is a small, round cap.

The women work harder than the men.

Every morning we see tall, well built women with jugs of milk on their heads simply racing towards the city. These are the milk maids who bring milk from the villages five or six miles away. Certain times in the year we see Chinese and Ladakhi pilgrims on their way to shrines. These people travel hundreds of miles to pay their respects to their religious leaders and to offer sacrifices to their gods. They have fair skins but are dirty and untidy in their habits. They remind me of sheep without a shepherd, groping in darkness, trying to find happiness and salvation by worshipping idols and images.

There is a small church in Pathankot, where the people are doing their best to make known the Saviour. Your prayers are much needed for this little town. Pray that the curtain of darkness may be lifted up from the hearts of these people and the light of our Saviour may shine forth.

THE "GOLDEN LIFE"

By Surajwati Hazari Lal (Pupil)

We all know that school is a certain building proposed for education and for building the character of small children. Our School has its back to the Himalaya mountains. Our school is the biggest building in Pathankot; we are also the farthest away from the railway station. The school is a big size and is in a big compound; at the back it looks like a big mill, on three sides we have mountains. The school buildings are in three blocks, in one block we have class rooms with double stories; upstairs we have rooms for teachers. In the second block we have kitchen, store room and dining room. In the third we have two dormitories with double stories. We now have 150 girls and every year the number increases. In front of our bedrooms we have a playground, in which there are mango and other trees and rose bushes. We play badminton and do our drill to the Victrola. Avalon has the best teachers! There are twelve of them, highly educated and they teach in the best methods, they are just like sisters to us. We have two American ladies, Miss Martin who is the Principal and Miss Ramsey who is the Vice Principal. We are trying to get together a library; we take and read several newspapers. This school is dear to us; when we have passed we will remember the school life which is called the "Golden Life." We are brought up here and taught to earn our living, we are taught about our own religion, about our dear Heavenly Father and Christ, who came on earth and died instead of us for our sins and after three days rose and went to God. This school takes special interest in the Bible and nearly every prize appointed for Bible study comes to our school. In University examinations the results are usually good. Dear readers, please remember our dear school in your prayers that through God's help it may increase and we may get the buildings we need.

PATHANKOT DISTRICT

By Miss Ethel Colvin

This was our first winter here, now that it is past we feel that we are a little acquainted with the villages, their location and population. There are many we have not yet visited and so many people yet to be met and taught more about Christ. We need more trained Indian workers, more homes from which the Gospel light radiates.

In one village, after years of effort, the Christian community has dug its own well. It was a great day when the water was first drawn up for use.

We went out for a special service. This is a Christian well and its completion gives its owners a certain standing in the eyes of the non-Chris-

tians. They would not drink from it, but they were sufficiently interested to stand about and listen. One remarked that it was deeper than the Hindu well. We sat by it and spoke of the Living Water. It was an hour of privilege and opportunity and we pray that the well may bear witness to the truth of the Gospel and never be a cause of strife.

PUNJABI DATES

By Miss K. E. Spencer

Setting — Sargodha — Veranda of the Hospital Bungalow on a June afternoon.

Characters—Miss Spencer, missionary in charge of Mary B. Reid Memorial Hospital.

Umran—A village woman with a child.

Mehran—A village woman with a child.

Assu—A village woman with a child.

Mandhan—A village woman with a child.

Sosan—A fourteen year old girl.

Durga—A servant woman.

(Enter Durga followed by village women, raps loudly at the door and shouts).

D.—Mis sahib ji. Mis sahib ji. Are you there?

MISS S.—Yes. What is it?

D.—There are some women here to see you.

MISS S.—Seat them on the veranda and tell them I am coming.

(Women stand expectantly peering through the screen door).

WOMEN—(In unison as they see a shadow approaching the door). Salam Mis sahib ji, we have come to the "big meeting."

MISS S.—(Opening the door and coming out). Salam sisters, How are you? I can't seem to remember your names. Tell me who you are and where you have come from.

UMRAN—No. You don't remember us because it has been three years since you came to our village. We belong to Miss Hill she comes to see us. She told us to come to this "big meeting" and we are here. We've done our best.

MISS S.—You look tired and very warm. Can't I give you some water to drink? Which is your village? Is it far and did you walk all the way?

UMRAN—Thank you very much, we have had drinks. We've been over there (motioning toward the dispensary) and your nurses and doctor were very kind to us. We were there an hour or so. I have a boil right here (pulls up her trouser leg and displays a neatly bandaged knee). It hurt a lot as I walked, but they fixed it up an it feels all right now. The children all have bad eyes from walking so far in the sun, but they put some medicine in their eyes over there, and now they are much happier.

ASSU—Where is Miss Hill and when will the "big meeting" start.

MISS S.—Miss Hill has gone to Jhelum and won't be back until next week just before the "big meeting" starts. You must have made a mistake, the "big meeting" is not to be until next Thursday. I'm sorry to disappoint you but we can have a nice time together today, even if there are no women from other villages here.

UMRAN—And isn't Miss Hill here? Does she live in another house? Tell us where to find her and we will start after her. We stopped up there where they are building a big school for girls, but a servant told us not to bother the Mis sahib. We looked in the tent where the man lives who has charge of the building work but he wasn't there. We saw a lot of English books, and then we came on down here. We are from Sakesar. Miss Hill knows all about us. She and a new missionary taught us such interesting things about Adam, Eve and Noah.

MISS S.—Why Sakesar is about nine miles away; and you have walked all that way and brought

these children with you. Would you like to hear some music? Just sit still and I will bring the victrola out. Durga you may help me.

(The victrola plays some Punjabi hymns and the 24th and 108th Psalms). The women look on with interested faces and murmurs of delight as they recognize their own language and understand it).

UMRAN—Where is the man? We hear his voice but the box is too small to hold a man.

MISS S.—Did you understand the words?

MANDAN—Surely we did, it was about "The King of Glory" just the way we sing it. Please have it sing the same thing again.

MISS S.—Very well here it is.

(Victrola plays Ps. 24 again.)

MISS S.—Most always at the "big meeting" the women have a chance to tell some Bible Stories. Would each of you like to recite something you have learned?

U.—We don't have any preacher or teacher, but Miss Hill taught us two stories, and all of us are ready to tell about Adam and Eve and how sin came into the world, and all about Noah too. Ask any of us except Sosan; she isn't very keen on learning.

(Questions and answers follow).

MISS S.—At one of the "big meetings" a few years ago the women learned a little prayer. You might like to learn it too and then remember to pray it every day. It is this, "O Lord forgive us our sins, and cleanse our hearts with the blood of Christ." Isn't that a good prayer for each of us to pray every day?

U.—Yes it is so nice. Teach it to us. Say it over slowly and we will say it over after you.

(Repeats several times followed by the women).

MISS S.—Perhaps this will be a prayer for the "big meeting." Do you think you can come again for the real "big meeting."

ASSU—Well it's a long way to walk and the men say it is foolish for women to trail all the way to Sargodha and neglect their work, just for a woman's meeting. It takes some pice too, to pay for food and a bed. We want to learn and when Miss Hill comes to see us, we wanted to come to see her especially since she gave us a special invitation. Now we've come and she isn't here.

MISS S.—I will write down all your names and show them to her, and tell her what a nice visit I have had with you. She will be very happy. Try to come next week. Count the days over with me on your fingers so that you can make no mistake. Today is Thursday one. Tomorrow Friday, two. Saturday, three, Sabbath four, Monday, five, Tuesday six, Wednesday seven and next Thursday eight. After eight days come to the "big meeting." You will need to start about four in the afternoon in order to get here and rest some before evening meeting starts. We will have beds for you to sleep on; bring some pice for your own food.

U.—Well we won't promise for sure now, but we will talk about it, and perhaps all our village will come. You be sure and give "our regards" to Miss Hill and that new missionary. Now come along sisters, if we get home before dark we had better get started. My knee may not let me walk very fast and these children will be very heavy. Get up. Lets be going. Thank you very much Mis sahib ji for this great happiness you have given us.

MISS S.—Are you going so soon? You do have a long trip and it is now after four o'clock. Come and see me again some time. I will tell Miss Hill and Miss Murdock all about you and perhaps they will go out soon to see you again. I will expect to see you at the "big meeting" next week. Salam sisters.

WOMEN—(starting to go). This meeting has been so nice—many, many thanks. Salam Mis sahib ji.

A LONG TREK

By Mrs. Virgil F. Dougherty

For seven years we had been planning and preparing to be missionaries, so it was indeed a happy day for us when we received our appointment as medical missionaries to Abyssinia. I shall never forget the thrill that came when I knew that we were really going to a foreign field at last.

Then followed busy days of packing and buying and trying to get just the things most needed for our new home across the sea. Having four children, the baby just a month old, this task of packing and getting ready to sail was not a small one, and as our time was limited the task was even more difficult than it would have been otherwise. We had just about a month to dispose of our household goods and do all of our packing and buying. Yes, these were busy days and very happy days, too, for we had the joy of going to a foreign field to serve our Master there and take "the Light of the world" to those who were in darkness.

After a five months stay in London, where Dr. Dougherty was in the school of tropical medicine, we sailed for Port Sudan from whence we went by rail to Khartoum. We were introduced to the Orient by degrees, as our ship landed at Port Oran, Port Said and Suez before we reached Port Sudan.

We had a week's stay in Khartoum, and had the pleasure of meeting our fellow missionaries there and seeing something of the work being done. One day I visited a number of native homes with Miss McKnight, a Bible teacher and I was greatly impressed with the contrast between these mud houses that were so dark and barren, and our clean, sanitary, beautiful American homes. But the greatest difference, of course, was that most all the homes we visited were Moslem homes and the spirit and love of Christ were not there.

After a very busy week in Khartoum we went aboard the "Nasser" to continue our journey up the White Nile. This trip was one of continual interest. We saw the natives irrigating little gardens and tending their flocks of sheep. Farther up the river the hippopotami were a continual diversion. There were many beautiful and strange birds to see. How we did enjoy the beautiful sunsets on the Nile! Although there were many things to see, and I enjoyed them all, still you can imagine my peace of mind on a river boat with four small children.

After a week's journey we landed at Doleib Hill where we were to remain two months until the water in the Sobat river would rise high enough for us to get on up to Gambeila.

Dr. Dougherty had charge of the clinic there and found the Shulla country a very needy field. Many people came long distances seeking medical aid and the clinic was crowded every morning. It was almost impossible for us to pack our things to journey on at the end of two months as so many kept coming for treatment before the doctor left.

The work at Doleib Hill is progressing though there is a limited number of workers there. We found the missionaries there faithful servants of the Master, and by their constant efforts, prayers and service many are being brought into the Kingdom.

It always gave me great joy to go to the church service and see these heathen people being transformed into true followers of Christ. I never attended a more reverent, more impressive communion service than the one at Doleib Hill, when fourteen young men were baptized. How I wish every church member in the homeland might have the opportunity of witnessing such an occasion in a foreign field.

After two months we bade good bye to our friends and continued our

journey. As we went on up the river we passed numerous little villages built right on the river, and as we went past, many of the naked people would come out and run along after our boat for a long distance. Once there were as many as a hundred men, women and children running along the bank, keeping up with our boat.

As I looked at these people with no message of a loving Saviour, my heart was filled with compassion, and I could not but wonder how long they would have to wait to be told the Gospel message. The bigness of the task of evangelizing the world was again impressed upon me, but Christ gave the command "go ye, therefore, and make disciples of all the nations and He would not have commanded us to do anything that was too big for us to do or anything that was impossible. So let us all have a greater faith and rededicate our lives to Him who died for us, that all who are in darkness may have an opportunity to see "the Light of the World."

Moslem traders are going all up and down this river, introducing their prophet and their religion to these people, so if we delay to take them the message of Jesus now, the task will be more difficult when they are in the grasp of the Moslem religion.

When we reached Gambeila, Mr. West from Gorei, was there with mules, carriers and provisions for our trek through to Gorei. All of the children rode mules except the baby, and she rode in a little trek bed that swung from a bamboo pole and was carried by two men.

Our trek over the Abyssinian mountains was not nearly so bad as I had thought it would be. Although we did get tired, the constant change of scenery and the beauty of it all kept us from feeling tired. The boys both say they would rather ride a mule than ride in an automobile, which is very fortunate, since there isn't anything that goes on wheels in our part of Abyssinia.

At last we reached the end of our long, long journey and arrived safely and well in Gorei. We were a tired bunch of travelers that last day. After being away from the homeland for over a year, we are now well settled in our new home and are accustomed to our new surroundings.

And now for a few first impressions. Of course I was impressed with the beauty of the country, but what is more beautiful than the country, is the Abyssinians' love of children. Always our children attract attention and cause comment. Today I went through the big public market with my baby. (She is a big girl now and is walking). The natives crowded around me so I could hardly get through and they all showed their love for the little one. "And a little child shall lead them."

I was also impressed by the great courtesy of the people; by the men and women being beasts of burden and carrying such heavy loads; by the large number of lepers and beggars; by the dress of the natives and the public markets and many more things of which I shall write at another time.

We find our work most interesting, and I know it will be more so when we have a better grasp of the language. We feel that God has abundantly blessed us by permitting us to work as His servants in this land.

PLEASE RENEW PROMPTLY

Send all subscriptions before the 10th of the month to the Treasurer, Mrs. Fannie Moore, 125 E. Market St., Xenia, Ohio.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

We are glad to present this month the new plans of the Layman of the United Presbyterian Church, as set forth in the following contribution.

STEWARDSHIP PARTNERS

What the women of the United Presbyterian Church have been doing for years the laymen have at last attempted. At the last meeting of the General Assembly some one hundred laymen presented a petition, to be allowed to develop within the church a movement for larger stewardship among laymen with the understanding that the expense of its development would be borne privately. Assembly granted its hearty approval and the laymen secured the release of Dr. W. B. Anderson from the Board of Foreign Missions to serve as executive secretary of the movement. Dr. Anderson's unfortunate illness has prevented his active participation in the work, although many of the plans now under way are due to his careful planning. Now, after negotiation with the Foreign Board and the Mission in Egypt, the laymen have secured the release of Dr. James K. Quay for a period of eighteen months to initiate the movement and serve as its executive secretary. He is already at work on plans to organize the men of the eighty congregations in the Pittsburgh neighborhood. Several strong committees composed of promient laymen of Pittsburgh are cooperating in a set-up devised to reach every United Presbyterian layman in the city in an effort to lead him to make stewardship a definite and practical part of his Christian life. Just as soon as the Pittsburgh district has been covered, the movement will be extended by much the same methods throughout the entire Church.

The character of the movement is suggested in its name,—"Stewardship Partners." The initial paragraph in a prospectus of the movement prepared by the Promotion Committee reads as follows:

> "Stewardship Partners is a permanent association of United Presbyterian laymen organized for the purpose of studying the relation of time and money to the establishment of the Kingdom of God, the part the United Presbyterian Church has in the establishment of the Kingdom, and the personal responsibility of each man to the enterprise. It recognizes stewardship as a vital part of the consecration of life, and the investment of money in Kingdom business as a distinctly spiritual service. It is not a money raising organization. Its purpose is to furnish Christian men with information as the basis of intelligent partnership with God and with each other in Kingdom work. It aims to develop not generous givers but honest trustees. Stewardship Partners is organized subject to the General Assembly and is related to the General Council."

It will at once be evident that in its fundamental conception the movement contains nothing new. It has no doctrine to advocate other than the old scriptural doctrine of God's ownership and man's trusteeship,—the doctrine on which all similar organizations that have come and gone have been founded. Stewardship Partners' claim to uniqueness and its hope of continued life and usefulness lie in its aims and methods.

It is first of all unique in being genuinely a laymen's movement. The only man of the "cloth" officially connected with it is the executive secre-

tary, and his relationship is temporary. It was not set up in the official circles of the church so largely under the control of the clergy, and then passed down as the thing which the laymen ought to do, but in its original conception and in its development the entire move has been of the laymen. This statement is offered in no spirit of criticism of movements directed by the clergy, indeed, the laymen realize that if the plan is to succeed in the congregations it must have the good will and support of the pastors, but in the very nature of things, as a laymen's movement it has a distinct advantage in being purely of the laymen.

Again, the movement holds promise of success in the breadth of its appeal. It has no "axe" to grind, no board, organization or cause to promote. Naturally, as a denominational organization, it will emphasize denominational needs. The annual Every Member Canvass will always receive attention. But the object of the movement will be nothing less than an intelligent and impartial view of the needs of the whole Kingdom. The first paragraph in the prospectus under "suggested activities" reads, "Meet once a quarter for study, discussion and prayer regarding the financial needs of the whole Kingdom,—your own congregation, your pastor's salary, your congregational debt, your community, the world-wide work of your congregation and denomination at home and overseas."

Provision has been made for a monthly bulletin for which an annual fee of two dollars will be charged. This should do much to keep the interest alive and to promote practical stewardship. Here again the women have set the pace for the men, for the Women's Missionary Magazine perhaps more than any single human device has contributed to the remarkable achievement of the women of our Church. The Stewardship Partners Bulletin will contain news of stewardship activities from various groups throughout the Church which should be an inspiration and a stimulus to other groups. Each of the benevolent boards of the Church will have space to present each month specific objects of work for givers large and small. These pages will be well illustrated and in themselves should afford an education in the widespread and varied benevolent work of the Church. It should here be stated that aside from these statements of opportunity for stewardship investment, which all the benevolent boards will present in the bulletin, nothing approaching an appeal for funds will be made. The membership roll will be confidential and will not be used by any agency for solicitation.

This very briefly is a general description of the new movement. Its value as an agency in the Church and the Kingdom will, of course, depend not upon its organization or upon any temporary enthusiasm it may develop, but upon a conception of stewardship that is really fundamental, a conception which will lead men to consecrate not only money but all of life to God. To this end let us pray for His blessing upon it.

A STRAIGHT WAY TOWARD TOMORROW

is the new Foreign study book for 1927-28. It is to be translated into Chinese and Japanese and several other languages. This is one of the most inspiring bits of news that has been broadcast recently.

Following the institution of a World Day of Prayer for Missions is a World Union for Mission Study—How this thought thrills us as we look forward to the coming months!

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

We know that the readers will all be interested in the continuation of the list of Presbyterials, Secretaries and the dates on which the reports were received.

	Presbyterial	Secretary	Date Received
16.	Los Angeles	Mrs. H. G. Dean	Jan. 5, 1927
17.	Boston	Mrs. Fred Barker	Jan. 5, 1927
18.	Oklahoma	Mrs. D.E. Gibson	Jan. 6, 1927
19.	Monmouth	Mrs. J. O. McKnight	Jan. 6, 1927
20.	Butler	Mrs. John J. Campbell	Jan. 6, 1927
21.	Pawnee	Mrs. D. H. Brush	Jan. 7, 1927
22.	Keokuk	Mrs. W. E. Paul	Jan. 8, 1927
23.	Frankfort	Mrs. Emma Smith	Jan. 8, 1927
24.	Kansas City	Mrs. Lyda B. Stewart	Jan. 10, 1927
25.	Big Spring	Mrs. G. E. Anderson	Jan. 10, 1927
26.	Philadelphia	Mrs. James L. Montgomery	Jan. 10, 1927
27.	Cedar Rapids	Mrs. Joe Hay	Jan. 10, 1927
28.	Hudson	Mrs. T. A. Stewart	Jan. 10, 1927
29.	Texas	Mrs. J. J. Sullivan	Jan. 10, 1927
30.	Puget Sound	Mrs. C. M. Tucker	Jan. 10, 1927
31.	Muskingum	Mrs. F. A. Buckhalter	Jan. 12, 1927
32.	San Francisco	Mrs. Henry Metzler	Jan. 12, 1927
33.	Chicago	Mrs. H. E. Brown	Jan. 12, 1927
34.	Chartiers	Mrs. T. C. Weaver	Jan. 12, 1927
35.	Arkansas Valley	Mrs. S. A. Wallace	Jan. 12, 1927
36.	Southern Illinois	Mrs. Willis Crafts	Jan. 13, 1927
37.	Des Moines	Mrs. S. A. McCollam	Jan. 13, 1927
38.	Wheeling	Mrs. John W. Bickett	Jan. 13, 1927
39.	Tennessee	Mrs. C. H. Wilson	Jan. 13 1927
40.	Caledonia	Mrs. Neil Cameron	Jan. 13, 1927
41.	Colorado	Mrs. C. A. Pollock	Jan. 13, 1927
42.	Omaha	Mrs. John E. Krisel	Jan. 14, 1927
43.	Cleveland	Mrs. J. A. MacDonald	Jan. 14, 1927
44.	Allegheny	Mrs. Guy W. McCracken	Jan. 14, 1927
45.	Idaho	Mrs. D. F. Suddeth	Jan. 14, 1927
46.	Kiskiminetas	Mrs. Mary Miller	Jan. 14, 1927
47.	Xenia	Lulu Henderson	Jan. 14, 1927
48.	Monongahela	Mrs. R. M. Douglass	Jan. 15, 1927
49.	Ohio Northwestern	Mrs. Ora McCall	Jan. 15, 1927
50.	Lake	Mrs. J. A. C. McQuiston	Jan. 15, 1927
51.	Westmoreland	Mrs. F. D. Findley	Jan. 15, 1927
52.	Beaver Valley	Mrs. J. A. Cosby	Jan. 15, 1927
53.	Delaware	Miss Elizabeth Fletcher	Jan. 17, 1927
54.	Conemaugh	Mrs. L. H. Miller	Jan. 18, 1927
55.	First Ohio	Mrs. J. R. Coulter	Jan. 18, 1927
56.	Mansfield	Mrs. M. A. Eakin	Jan. 21 1927
57.	Mercer	Mrs. Ella Pollock	Jan. 27, 1927

QUESTIONS FOR THE MONTHLY PROGRAM

A gift is as a precious stone in the eyes of Him that hath it; withersoever it turneth, it prospereth.
Prov. 17:8.

1. What disbursement was made of the last Thank-Offering?
2. Why cannot the Thank-Offering be used to make up the Missionary Budget of any congregation?
3. Can the Thank-Offering be used for any purchase in the local congregation?
4. Does the giving of a large Thank-Offering lessen the amount given to other causes? Why?
5. How can we increase our own interest in missions?

"Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant."—Hosea Ballou.

Life Directors

ACTIVE ROLL

$300.00 Each

1. Mrs. J. Alvin Orr, Pittsburgh, Pa. By a friend.
2. Mrs. K. C. Johnson, McConnellsburg, Pa. By her son, O. S. Johnson.
3. Mrs. Collingwood. By her son.
4. Mr. Leo Collingwood. By his mother.
5. Mrs. E. M. Hill, Pittsburgh, Pa.
6. Mrs. Anna M. Scott, Santa Ana, Calif.
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16. Ruth Miller Lowman. By her mother. Mrs. T. T. Lowman.
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20. Mrs. J. G. McCrory, New York City. By her husband.
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22. Mrs. Martha C. Spencer. By a devoted friend who knows and appreciates her ability, efficiency and activity in missionary work.
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30. Mrs. George Sands, Pittsburgh, Pa. By her sister, Mrs. H. C. Campbell.
31. Mrs. Blanche H. Anderson, Philadelphia, Pa. By the Y. W. M. S. of Philadelphia.
32. Mrs. Edith Hice Wiegering, Youngstown, Ohio. By her husband, Dr. W. P. Wiegering.
33. Mrs. A. N. Leavitt, New York City. By J. G. McCrory.
34. Mrs. George Sterling, Steubenville, Ohio. By Steubenville Presbyterial.

35. Carrie E. McDanel, Cedar Rapids, Iowa. A mother's gift.
36. Mrs. Frank Davis, Wilkinsburg, Pa.
37. Blanche Soule, Egyptian Sudan. By W. M. S. of Second Church, New York City.
38. Mrs. A. C. Evans, Pittsburgh, Pa. By her husband.
39. Mrs. Howard Beatty Smith, Pittsburgh, Pa. By her mother, Mrs. J. C. Hare.
40. Mrs. J. B. Hill, Pittsburgh, Pa.
41. Mrs. W. M. Boggs, Valencia, Pa. By Mr. and Mrs. A. C. Evans.
42. Mrs. Guy D. Wallace, Braddock, Pa. By a friend.
43. Mrs. J. C. Pinkerton, Indiana, Pa. By a friend.

Memorial Roll

MEMORIAL ROLL

$300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingram Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catherine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenahan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, O.
14. Mrs. E. J. McPherson, the first President of the Women's Board. By her sister.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.
17. Thomas McConnell Simpson. By his wife Minnie G. Simpson.
18. Mrs. J. P. MacDanel. By her son.
19. Mrs. Mary Clokey Porter. A "D. C. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
20. Mr. Addison Lysle; Mrs. Caroline Patton Lysle. By their daughter, Anna M. L. McLain.
21. Robert A. Bole. By his sister, Mrs. J. C. Hare.
22. Mrs. Alex Stewart. By W. M. S., Emsworth, Pa.
23. Mr. A. M. Scott. By his wife, Margaret B. Scott, Braddock, Pa.
24. Miss Mary Lysle. By her niece, Anna M. L. McLain, Claysville, Pa.
25. Miss Caroline Lysle. By her niece, Anna M. L. McLain, Claysville, Pa.
26. Mrs. Etta F. Gilfillan. By her husband, J. Clyde Gilfillan and daughter, Elizabeth.
27. Mrs. J. S. Robinson. By son-in-law and daughter, Mr. and Mrs. J. A. Miller, Indiana, Pa.
28. Mrs. Allen Kirkpatrick. By W. M. S. of Braddock, Pa.
29. Mr. William Patton. By his granddaughter, Anna M. L. McLain, Claysville, Pa.
30. Mrs. Anna Clark Patton. By her grand-daughter, Anna M. L. McLain, Claysville, Pa.
31. Mrs. Mary J. Baird. By her husband, S. E. Baird.
32. Margaret J. Pollock. By W. M. S. of Philadelphia Presbyterial.
33. Ida May McClure. By her sister.

34. Mr. George Lysle. By his granddaughter, Anna M. L. McLain, Claysville, W. M. S.
35. Mrs. Margaret McIlvaine Lysle. By her grand-daughter, Anna M. L. McLain, Claysville W. M. S.
36. Mr. and Mrs. A. C. Patton. By their daughter, Anna I. Patton, Springfield, Ohio.
37. Mr. D. C. Wills. By his wife, Mrs. D. C. Wills, Cleveland, Ohio.
38. Rev. J. J. and Mrs. Bella W. Huston.

Life Members

313. Mrs. Blaine L. Stoner, Verona, Pa. By her husband.
314. Mrs. Edward Milliken, Verona, Pa. By the Women's Missionary Society of the Verona Church.
315. Mrs. J. C. McIlvaine, Houston, Pa. By her husband.
316. Mrs. Ethel Jones, Canonsburg, Pa. By her husband, Thomas J. Jones.
317. Mr. Ezra McBurney, (In Memoriam). By his daughter, Jean Mcburney.
318. Mrs. Letitia McBurney, (In Memoriam). By her daughter, Martha McBurney.
319. Mrs. W. W. Weir, Eighty-four, Pa.
320. Helen McCalmont, McDonald, Pa. By Miss Bertha Caldwell.
321. Mrs. B. F. Wadsworth, Portland, Oregon. In memory of her father by her sister, Mrs. C. T. Bodmer.
322. Margaret E. Dickson, Canonsburg, Pa. In memory of a sister, by her Mother.
323. Anna May Davidson, Rea, Pa. In memory of Mr. and Mrs. John L. Thompson, by the children.
324. Ida M. Borland, Washington, Pa. By Mrs. Smith Whitworth.
325. Minnie Danley, Canonsburg, Pa. By the Y. W. M. S. of Venice.
326. Mrs. Frank H. Kraeer, McDonald, Pa. By a friend.
327. Mrs. Sara Hanna Clarke, Washington, Pa. By her husband.
328. Mrs. Ruth Donnan Osbourne, Washington, Pa. By her Mother.
329. Mrs. Margaret Allison Cowden, (In Memoriam). By Mrs. Emma Smith.
330. Miss Roma Beatty, Pasrur, India. By Mrs. J. R. Johnston.
331. Susanna Jeanette Campsey, Washington, Pa. By her Mother.
332. Margaret Rogers, Washington, Pa. By Mrs. C. C. Thompson.
333. Sarah V. Leslie, Washington, Pa. By Mrs. R. B. Leslie.
334. Jeanette Brownlee Bovard, Washington, Pa. By Mrs. T. B. H. Brownlee.
335. Mrs. James M. McPeak, Carnegie, Pa. By her sisters, Jean and Emma Paxton in memory of their Mother.
336. Mrs. Jerome Wright, Cambridge, N. Y. By Mr. and Mrs. George C. Paxton.
337. Mrs. John C. Miller, Houston, Pa. By her daughter, Mrs. Violet Dinsmore.
338. Ella C. McLeod, (In Memoriam). By her sister, Mrs. Dan Schlisting.
339. Mrs. Dan Schlisting, Dorchester, Mass. In memory of her sister, Ella C. McLeod.
340. Mrs. Ella Harper, Somerville, Ind. By friends.
341. Mrs. Della Bates, Somerville, Ind. By friends.
342. Mrs. John M. Logan, Oklahoma City, Okla. By Oklahoma City Missionary Society.
343. Mrs. P. E. Thomas, Tulsa. Okla. By her husband.
344. Mrs. F. H. Wright, Tulsa, Okla. By Tulsa Women's Missionary Society.
345. Minnie Childs, Tulsa, Okla. By her Sabbath School Class.
346. Mrs. J. R. Fullerton, Tulsa, Okla. By a friend.
347. Mrs. N. G. Watt, Tulsa, Okla. By her sister, Miss Etta McLean.
348. Mrs. A. C. Jones, Tulsa, Okla. By her husband.
349. Mrs. J. R. Johnston, Columbus, City, Ia.
350. Anna Mary Moore, Columbus City, Ia.
351. Mrs. J. C. Duncan, Columbus Junction. Ia.

352. Mrs. S. J. Lewis, Columbus Junction, Ia.
353. Mrs. Catherine Sims, Columbus, Ohio. By R. O. and J. Alice Wilson, Keota, Iowa.
354. Mrs. Willard Wylie, Washington, Iowa, By Y. W. M. S. of 2nd Washington, Iowa.
355. Mrs. R. M. Gibson, Andrew, Iowa. By W. M. S. of Andrew, Iowa.
356. Mrs. R. D. Gibson, Andrew, Iowa. By W. M. S. of Andrew, Iowa.
357. Emily S. Deal, (In Memoriam).
358. Mrs. Isabella S. Bradley, Philadelphia, Pa.
359. Mrs. Rebecca Maul, Philadelphia, Pa.
360. Mrs. Annie Morruan, Philadelphia, Pa. By W. M. S. of First Church.
361. Mrs. E. Frick, Philadelphia, Pa.
362. Mrs. John McClure, Philadelphia, Pa. By her family.
363. Mrs. Augustus Hugo, Philadelphia, Pa. By a friend.
364. Mrs. Albert Brown, Philadelphia, Pa.
365. Mrs. E. J. Graham, Philadelphia, Pa.
366. Mrs. W. Beckett, Philadelphia, Pa. By Mrs. E. J. Graham.
367. Mary Holt, Philadelphia, Pa.
368. Eva Case, Philadelphia, Pa.
369. Marion Love, Philadelphia, Pa. By Y. W. M. S., Woodland Church.
370. Elizabeth MacFarland, W. Philadelphia, Pa.
371. Madeline McDowell, Philadelphia, Pa.
372. Jean E. McPhillamy, Philadelphia, Pa.
373. Mrs. James M. Lyons, Philadelphia, Pa. By Y. W. M. S. Second Church.
374. Marjorie Faught, Philadelphia, Pa. By Y. W. M. S. of Oak Park Church.
375. Mrs. W. L. Mason, Lincoln, Nebraska. By a friend.
376. Mrs. J. C. Foster, Benkelman, Nebraska. By W. G. M. S.
377. Katherine M. Huston, Whitinsville, Mass. By W. M. S., U. P. Church, Whitinsville, Mass.
378. Mrs. Walter Wilson, Providence, R. I. By a friend.
379. Mildred Eloise Smith, Chicago, Ill. By her Mother.
380. Mrs. Mary Kundsen, Harvey, Ill. By W. M. S. of Eighth U. P. Church.
381. Mrs. Hugh E. Brown, Evanston, Ill. By her Mother, Mrs. Ida M. Brown.
382. Mrs. Ida M. Brown, Evanston, Ill. By her son and his wife, Mr. and Mrs. Hugh E. Brown.
383. Jeannette McCleery, Waterman, Ill. By W. M. S. of Somonauk U. P. Church.
384. Mrs. John C. Sawhill, Des Moines, Iowa. In memory of her father, Thomas Ledlie.
385. Dr. Marion Willson, Monmouth, Illnois. By W. M. S., Fort Morgan, Colorado.
386. Mrs. J. W. Hurd, Denver, Colorado. By Mrs. Elizabeth O. Croft.
387. Mrs. Lou Smith, Loveland, Colorado. By friends.
388. Mrs. Elizabeth Anderson, Torrington, Wyoming.
389. Mrs. Will Lynn, Torrington, Wyoming.
390. Mrs. Rufus A. Thompson, (In memoriam). By her daughters, Eva B. and May L. Thompson.
391. Mrs. J. Calvin Work, Fort Morgan, Colorado. By W. M. S., Fort Morgan, Colorado.
392. Mrs. Margaret Paul, Portland, Oregon. By Dr. and Mrs. S. Earl Dubois.
393. Mr. Roy Beamer, McCredia Springs, Oregon. By W. M. S. of Shedd, Oregon.
394. Mrs. Elizabeth Ingles, New Sheffield, Pa. By W. M. S. of Mt. Pleasant.
395. Mrs. J. R. Hadden, Janesville, Wisconsin. By her daughter and husband, Mr. and Mrs. Harold Ward.
396. Mrs. R. W. Lamb, Janesville, Wisconsin. By her children.
397. Mrs. M. J. McLean, Arlington, Wisconsin. By Rev. and Mrs. Duncan.
398. Mrs. Earl Baird, Portage, Wisconsin. By her brothers and sisters.
399. Mrs. T. Allan, Portage, Wisconsin. By a friend.
400. Mrs. Robert Marshall, Merrimac, Wisconsin, By a friend.
401. Mrs. C. J. Dalrymple, West Allis, Wisconsin. By her sister.

402. Mrs. Ada J. Lidbetter, West Allis, Wisconsin. By a friend.
403. Mrs. Iva Hughes, Fairpoint, Ohio. By Mrs. W. L. Patton.
404. Mrs. R. H. Gibson, Tridelphia, W. Va.
405. Mrs. J. A. McCutcheon, Tridelphia, W. Va.
406. Katherine Homick, Wheeling, W. Va. By a friend.
407. Mae McCleery, Martin's Ferry, Ohio. In memory of her father and mother.
408. Mrs. Elizabeth King, Key, Ohio.
409. Mrs. J. B. Boyd, Stewartsville, Ohio.
410. M. Elizabeth Neff, Key, Ohio.
411. Mrs. Mary I. McKelvey, Pittsburgh, Pa.
412. Mrs. Minnie Quinn, Pittsburgh, Pa.
413. Mrs. James Hodge, Crafton, Pa. By her husband.
414. Mrs. Samuel Creagh, Crafton, Pa. By her husband.
415. Mrs. Idella Giffin, Crafton, Pa. By Mrs. Morgan.
416. Mrs. W. J. McGill Sr., (In loving memory). By Rev. and Mrs. W. R. McMunn.
417. Mrs. R. E. Irons, Coraopolis, Pa. By her sister.
418. Mrs. H. C. Messer, Pittsburgh, Pa.
419. Mrs. T. F. Baker, Pittsburgh, Pa.
420. Mrs. W. J. Sands, Pittsburgh, Pa.
421. Bertha Craig Donaldson, Carnegie, Pa. By her husband.
422. Mrs. Harriet Cole, Carnegie, Pa. By Miss Mary Patton.
423. Mrs. John W. Taylor, Carnegie, Pa. By Mrs. Harry Herron.
424. Mrs. Henry L. Angloch, Pittsburgh, Pa.
425. Earla Avis Hoyman, Assiut, Egypt.
426. Mrs. H. G. Raymond, Oakmont, Pa. By her Mother, Mrs. R. B. Reed.
427. Mrs. T. W. Herron, New Concord, Ohio. By her husband.
428. Mrs. W. R. Lawrence, New Concord, Ohio. By a friend.
429. Mrs. J. M. White, New Concord, Ohio. By a friend.
430. Mrs. Jennie Redick Bell, Cambridge, Ohio. By a friend.
431. Mrs. Belle Ruby, Cambridge, Ohio. By a friend.
432. Mrs. Sarah English, Cambridge, Ohio. By a friend.
433. Mrs. Mary McDonald, Cambridge, Ohio. By her daughters, Mrs. Howard Geyer and Miss Pearl McDonald.
434. Mrs. John C. Palmer, Cambridge, Ohio. By her husband.
435. Mrs. J. Charles Rankin, Cambridge, Ohio. By her husband.
436. Mrs. Mary Cunningham, New Concord, Ohio. By her aunt, Mrs. Ella Shipman.
437. Lillie Calhoun, Blairsville, Pa. By her neice, Miss Mary North.
438. John Carlton Graham, (In Memoriam). By his parents, Mr. and Mrs. T. M. Graham, Indiana, Pa.
439. Mrs. M. Jane Mack, Johnstown, Pa. By Miss Floy E. Mack.
440. Mrs. J. T. Stewart, Indiana, Pa.
441. Mrs. Mary A. Davis, (In Memoriam). By her daughter, Mrs. Harry L. Hood, Indiana, Pa.
442. Mrs. James T. Peters, Buffalo, N. Y. By a friend.
443. Mrs. F. S. Roberts, Buffalo, N. Y. By a friend.
444. Mrs. Alex Hendren, Buffalo, N. Y. By a friend.
445. Mrs. Christina Goodbrand, Buffalo, N. Y. By a friend.
446. Mrs. George W. Thorn, Buffalo, N. Y. By a friend.
447. Mrs. John Seatter, Buffalo, N. Y. By a friend.
448. Mrs. James Kelman, Buffalo, N. Y. By a friend.
449. Mrs. P. J. Wilder, Buffalo, N. Y. By a friend.
450. Mrs. J. R. Thompson, Topeka, Kansas. By Mrs. M. Alexander.
451. Mrs. Mary Hardie, Kansas City, Kansas. By W. M. S., Kansas City, Kansas.
452. Mrs. Elizabeth Eagle, Kansas City, Kansas. By her Mother, Mrs. Anna Eagle.
453. Mrs. W. C. Tompkins, High Rock, Pa. By Mr. and Mrs. G. E. Anderson.
454. Mrs. Roy Keesey, Stewartstown, Pa. By her husband and daughter.

455. Florence Collins, Stewartstown, Pa. By her Mother and Aunt Mary Collins.
456. Mrs. Robert A. Parvin, McConnellsburg, Pa. By Cove W. M. S.
457. Mrs. Emma McCleery, Rock Island, Ill. By 3rd Rock Island W. M. S.
458. Mrs. T. B. Wallace, Little York, Ill. By Little York, W. M. S.
459. Mrs. Jessie McCullough, Little York, Ill. By Mrs. Fara Martin.
460. Mrs. L. B. Mitchell, Sunnyside, Wash.
461. Mrs. Florence Clark, Outlook, Wash.
462. Mrs. Harry Cook, Seattle, Wash. By a friend.
463. Mrs. J. H. Russell, Seattle, Wash. By 1st Seattle, W. M. S.
464. Mrs. Earnest Fisk, Prosser, Wash. By Mr. and Mrs. H. R. Fox.
465. Mrs. John H. Otto, Everett, Wash. By Everett W. M. S.
466. Mrs. Allie Hood Hager, Everett, Wash. By Everett W. M. S.
467. Mrs. Elizabeth Loria, Everett, Wash. By Everett W. M. S.
468. Mrs. E. M. Walrath, Everett, Wash.
469. Mrs. Wilson Graham, Seattle, Wash. By Mr. Graham and Miss Helen Faye Graham.
470. Mrs. Anna E. Lyle, Oakdale, Pa. By her daughter, Mrs. Daisy Durbin.
471. Mrs. Alice Patterson McEwen, Pittsburgh, Pa. In honor of her Mother, Mrs. Jane Douglass Patterson.
472. Mrs. M. M. Davidson, Nampa, Idaho. By her husband and sons.
473. Mrs. Thomas Scott, Nampa, Idaho. By her husband.
474. Mrs. Mary Emma Walker, Pittsburgh, Pa. By her daughter.
475. Mrs. F. M. Wadsworth, Pittsburgh, Pa. By a friend.
476. Mrs. Gwendolyn Moore, Pittsburgh, Pa. By a friend.
477. Thomazin Y. Poole, Pittsburgh, Pa. By a friend.
478. Edith Taylor, Wilkinsburg, Pa. By a friend.
479. Mary C. Fisher, Pittsburgh, Pa. By a friend.
480. Mrs. J. F. Hirth, Pittsburgh, Pa.
481. Mrs. M. Hill, Pittsburgh, Pa.
482. Mrs. Bender, Pittsburgh, Pa.
483. Anna M. Furch, Pittsburgh, Pa. By her Mother.
484. Mrs. W. F. Patterson, Pittsburgh, Pa. By her sister, Anna Milholland.
485. Mary H. Beeker, Pittsburgh, Pa. By Etta M. McClure.
486. Mrs. J. P. Wilson, Carnegie, Pa. By her son, Howard.
487. Mrs. Georgiana Tobin, Carnegie, Pa. By her Aunt, Mrs. Cummings.
488. Etta McConnell, Carnegie, Pa. By her sister, Mrs. J. Scott Walker.
489. Mrs. W. D. Mercer, Gujranwala, India. By Faith Missionary Society of the United Presbyterian Church, Schenectady, N. Y.
490. Mrs. Judson C. MacLaury, Schnectady, N. Y. By her son Bruce King MacLaury of New York City.
491. Mrs. G. W. Preall, Fowler, California. By Fowler, W. M. S.
492. Mrs. Elmira Owens, San Francisco, Cal. By Mrs. John A. Crawford, Pgh., Pa.
493. Mrs. Mina Kirkpatrick, San Francisco, Cal. By Mrs. W. O. Fisher.
494. Mrs. Helen G. Livingstone, San Francisco, Cal. By Mrs. Gertrude Halverstadt, Atlanta, Georgia.
495. Alma Rosen, San Francisco, Cal. By "Frances Gibson Circle."
496. Mrs. Charles Knickerbocher, St Louis, Mo. By Second U. P. Church W. M. S., St. Louis, Missouri.
497. Mrs. T. F. Lindsay, (In Memoriam). By her sisters-in-law.
498. Mrs. Mary Lund, Chicago, Ill. By Mrs. John Slaghuis.
499. Mrs. Wellington Dennison, Chicago, Ill. By Mrs. W. D. McDowell and Mrs. R. S. Beale.
500. Mrs. Henry J. Vandyke, Chicago Ill. By Mrs. E. J. Morrow, In memory of daughter, Dorothy Ruth Morrow.
501. Mildred E. Porter, Rawalpindi, India
502. Anna Cleaver, Washington, D. C.
503. Mrs. Lelia A. Hammond, Industry, Pa. In memory of Rebecca M. Reid.
504. Mrs. Fannie McC. Lynch, Dayton, Ohio.
505. Mrs. S. B. Spriggs, Seaman, Ohio. By a friend.

506. Mrs. N. D. Baldridge, Cherry Fork, Ohio.
507. Mrs. Margaret Paxton, Camden, Ohio.
508. Mrs. R. V. Fink, Cincinnati, O.
509. Mary Scouller, Fair Haven, Ohio. By her S. S. Class.
510. Mrs. Abbie Smith, Dayton, Ohio. By her son, Mr. Fred Smith, Dayton, Ohio.
511. Mrs. Ivis L. Alexander, Clintonville, Pa. By her husband.
512. Mrs. Jennie Pierce, Butler, Pa. By Mr. and Mrs. Harry Wimer.
513. Jessie Watson, Butler, Pa. By Mrs. Clyde Watson.
514. Mrs. John J. MacKinney, Butler, Pa.
515. Ilo Blanche Anderson, Eau Claire, Pa. By W. M. S. of Eau Claire, Pa.
516. Laura Kelly, (In Memoriam). By her Mother. Mrs. S. A. Kelly.
517. Mrs. R. J. Moore, Emlenton, Pa. By East Unity W. M. S.
518. Mrs. Mary Josephine Gibson, (In Memoriam). By her daughter, Miss Ballow Gibson, Petrolia, Pa.
519. Mrs. C. R. Humphrey, Slippery Rock Pa. By a friend.
520. Mrs. Jefferson Moore, Slippery Rock, Pa. By her children.
521. Mrs. Joseph McClymonds, Slippery Rock, Pa. By a friend.
522. Mrs. H. M. Gill, (In Memoriam). By Slippery Rock Boro W. M. S.
523. Mrs. J. A. Dufford, Clintonville, Pa. In memory of her father and mother, Mr. and Mrs. Charles M. Riddle.
524. Mrs. Thomas McMaster, Grove City, Pa. By her husband.
525. Myrtle Jamison, Jackson Center, Pa.
526. Mrs. J. C. Campbell, Grove City, Pa.
527. Mrs. R. J. Snedden, Butler, Pa. By Jean Black Circle.
528. Helen Borland, Butler, Pa. By Jean Black Circle.
529. Mrs. Charles C. Braham, Butler, Pa. In memory of Her mother.
530. Winifred Ligo, Mercer, Pa. By sister, Mrs. H. R. Edeburn.
531. Hazel Kent, Bellevue, Pa.
532. Mrs. Hazel Roy, Pittsburgh, Pa.
533. Alice Stemmler, Pittsburgh, Pa.
534. Mrs. Adeline Wallman, Pittsburgh, Pa.
535. Mrs. Ida Mae Craig, Pittsburgh, Pa.
536. Mrs. Cora Brunermer, Butler, Pa.
537. Anna Brunermer, Evans City, Pa.
538. Mrs. Hazel Kunze, Bellevue, Pa.
539. Mrs. Walter Camp, Pittsburgh, Pa.
540. Isabel Gesler, Pittsburgh, Pa.
541. Mrs. Mary J. Cowley, Pittsburgh, Pa. By Mrs. John Dewar.
542. Jennie D. Dalzell, Pittsburgh, Pa. By Miss Jean B. Brown.
543. Mrs. G. Frank Brautigan, Pittsburgh, Pa.
544. Mrs. J. M. Baltzer, Pittsburgh, Pa. By Mr. D. J. Brown.
545. Mrs. D. E. Renshaw, Wilkinsburg, Pa. By Mrs. W. B. Glover.
546. Mrs. D. Howard Ewing, Pittsburgh, Pa.
547. Mrs. James Baker, Pittsburgh, Pa. By her daughter, Ethel Baker.
548. Jane M. Redpath, Pittsburgh, Pa. By her Mother, Mrs. Elizabeth Redpath.
549. Anna Wolf, Bellevue, Pa. By the Dorothy Miller M. S.
550. Mrs. Susan Smith, Sewickley, Pa. By Miss Jennie B. Wallace.
551. Elsie McHenry, Glen Osborn, Pa. By Mrs. J. G. Lambie.
552. Mrs. Katherine Doernberger, Bellvue, Pa. By her daughter, Helen M. Biber.
553. Mrs. F. Harvey Denison, Pittsburgh, Pa. By Miss Rosa Hayes.
554. Jane Scott, Industry, Pa. In memory of her sisters, Marion B. Scott, by her sister, Mrs. Mary Scott McCreary, Aspinwall.
555. Mrs. Mary A. Hickey, Cheswick, Pa. In memory of her granddaughter, Virginia May Simon, by Mr. and Mrs. Charles Simon.
556. Dr. J. T. Adams, Cheswick, Pa. By his wife.
557. Mrs. Alice Reed Robinson, Cheswick, Pa. By the Harmarville, W. M. S.
558. Robert Gilmore, Pittsburgh, Pa. By his sisters.
559. Mrs. Mary A. Smith, Pittsburgh, Pa. By friends.
560. Belle G. Colvin, (In Memoriam). By her sister, Emma Colvin.

561. Mrs. John G. Forrester, Pittsburgh, Pa.
562. Mrs. George W. Ligo, Pittsburgh, Pa. By a friend.
563. Dr. W. H. Vincent, (In Memoriam). By Mrs. W. H. Vincent.
564. Mr. Craig Smith, (In Memoriam). By Mrs. Craig Smith.
565. Mrs. Wilhamina Fisher, (In Memoriam. By her granddaughter, Mrs. Harriet Clark Thompson.
566. Mr. C. C. Millson, Crawfordsville, Ia. By the Tenth Church Y. W. M. S.
567. Caroline M. Duff, Ben Avon, Pa. By Mrs. William Duff.
568. Letitia Duff, Ben Avon, Pa. By Mrs. Wm. Duff.
569. Mary Elizabeth Lytle, Ben Avon, Pa. By Mrs. Wm. Duff.
570. Mrs. L. A. Stewart, Ben Avon, Pa. By Mrs. Wm. Duff.
571. Mrs. Lewis C. Johnstone, Ben Avon, Pa. By Mrs. S. M. Johnstone.
572. Ida M. Gailey, Taxila, India. By 1st Erie W. M. S.
573. Mrs. Amanda Mossman, Jamestown, Pa. By W. M. S.
574. Mrs. Dodds, Adamsville, Pa. By her family.
575. Mrs. Mae Frampton Rankin, Conneaut Lake, Pa. By W. M. S.
576. Mrs. Ella Barrackman, Hartstown, Pa. By W. M. S.
577. Mrs. Stella Ellis, Hartstown, Pa. By W. M. S.
578. Mrs. W. F. Tunnison, Jamestown, Pa. By W. M. S.
579. Mrs. W. G. Carringer, Jamestown, Pa. By her husband.
580. Hazel Palmer, Erie, Pa. By 1st Erie King's Daughters.
581. Mrs. Free McElhaney, (In Memoriam). By Martha Circle.
582. Mrs. Retta Little, Jamestown, Pa. By friends.
583. Evelyn Owen, Jamestown, Pa. By Mrs. M. J. McDowell.
584. Dorothy Jean Cameron, E. Palestine, O. By Rev. J. M. Cameron.
585. Alice Jones, Lakewood, Ohio.
586. Mrs. Wm Pollock, Lakewood, Ohio. By Mrs. J. S. McBride.
587. Mrs. John Benson, Struthers, Ohio. By her daughter.
588. Mrs. John McDonald, Youngstown, Ohio. By Mr. and Mrs. Earl Blair.
589. Florence Braden, Struthers, Ohio.
590. Ada Pollock, Youngstown, Ohio. By Dr. and Mrs. R. M. Morrison.
591. Amelia Lightbody, Youngstown, O.
592. Mrs. Mary A. Thompson, (In Memoriam). By daughters Anna, Agnes and Isabelle.
593. Mrs. Jennie Jones, Youngstown, O. By her husband, Mr. Thomas J. Jones.
594. Mrs. Blanche Jones, Youngstown, Ohio. By her father, Mr. Thomas J. Jones.
595. Mrs. Charlotte Jones, Youngstown, Ohio.
596. Mrs. John A. McGrew, (In memoriam). By son and daughter, Mr. and Mrs. Spencer.
597. Mrs. Harriet Sherer Stoner, (In Memoriam). By daughter, Miss Sadie Stoner.
598. Edith Williams, Youngstown, Ohio. By Rev. and Mrs. H. C. McAuley.
599. Dorothy Whitaker, Youngstown, O. By parents Mr. and Mrs. George C. Whitaker.
600. Dorothy Eberhart, Youngstown, O. By parents, Mr. and Mrs. E. Eberhart.
601. Mrs. M. R. Boies, (In loving memory). By her son and his wife, Mr. and Mrs. W. B. Boies.
602. Mrs. B. H. Wildi, Akron, Ohio. By her husband.
603. Mrs. Harry Tilton, Cleveland, Ohio. By 2nd Cleveland W. M. S.
604. Mrs. Jeannette Hubbel, Cleveland, Ohio. By her S. S. Class, 2nd Cleveland.

O.K.

CORRECTIONS

Mary E. Dawes, Spokane, Washington. By her sister, in memory of her Mother, Mrs. Mary Dawes.

Mrs. Sarah J. Bushnell, Cambridge, N. Y. By a friend.

Mrs. Georgia W. McFarland, Cambridge, N. Y. By a friend.

Mrs. H. P. Murdoch, Cambridge, N. Y. By her neices, Emma and Ethel Alexander.

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE; HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Ky., Miss Margaret Beveridge; Superintendent of Jubilee Hospital, Henderson, North Carolina, Mrs. Eva Johnson Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign —Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

NEW YOUNG WOMEN'S SOCIETIES

Arkansas Valley Presbyterial presents a new society. It is the Newton, Kansas, Y. W. M. S. There are eleven members. Maurine Puntenny is president.

Olympic Court, Seattle, Puget Sound Presbyterial, has organized a group of young High School girls. These girls—some of them—are Camp Fire Girls so they have carried some of the ideas into their mission circle. The society's "law" is made up of three words,—learn, love and serve, the first two letters of each word forming their name of the society, or "Le-lo-se," Circle.

The text for each word is as follows:—

Learn—II Timothy 2:15.

Love—I John 4:7.

Serve—Psalm 100:2.

The motto selected by the society is "Search the Scriptures—John 5:39. The society colors are scarlet and white.

This society is already active in program and other work. A few thoughts in this line you will find in the Methods column.

We feel assured that there are other societies which have been formed since our last year's work closed—from April on. Will you not be prompt about forwarding the necessary details for print?

Only *ten new* societies have been thus far reported and just a few weeks until the church year closes! Send in your facts for publication *now*.

THE YOUNG WOMEN'S SPECIAL FUND

The Young Women's Special fund is growing. On February 1, it was $2,151.75, a little more than last year at this time, but we *need* more, for we are endeavoring to meet the *whole* salary of Miss Mary Coie, Wadi Halfa, Sudan in addition to the objects covered last year. By the way are you reading the letters from our special workers? Nearly every issue of the Magazine carries a message from one of them.

Do you *know* what our special work is? Find the items at the head of the department.

THOSE TEN POINTS!

The ten points! Somebody says *one* of them is too hard! Some other body says *another* one is not practicable in her presbyterial. Well, try your best this year. The law is not immutable. It can be changed if the 1927 convention in Pittsburg, Kansas, wishes it done. What is best to do is to merit all the points that you as a presbyterial can win. Your's may be the presbyterial with the very best record of the year or at least may stand close to the head. Play the game. *Do what you can.* Even angels can do no more. But t-r-y. Don't be a q-u-i-t-t-e-r.

When the blanks for societies are sent out, a copy of the 10 points will be sent to each society. Mark your credits on it and forward it with your blue blank to the presbyterial secretary of Young Women. She will then forward it to the general secretary. *Be very sure to comply with*

this request as the standing of your presbyterial will be affected by even your report on the ten points.

"WHO KILLED COCK ROBIN?"

Somebody did. Was it you? You are familiar with this question and its answers. Something out of the way is committed or some good work is left undone—whose fault was it? Since the first parents until now, a prior cause has nearly always been found. Somebody else is always to blame.

A woman fails in business or falls short of entrance into the desired social group. A young woman does not secure the coveted prize, a private secretary-ship. A high school girl was sure she deserved the place as valedictorian. So far as these particular individuals or their friends were concerned, they could give reasons for their failure but they were not at fault. Somebody else was! Who?

None of us likes to admit failure. This is human nature. It is also a proof that we were meant to succeed in life, but we must travel the right road and put forth the best effort.

The spring of the year is the time when missionary society failures are announced. The failure may be apparent in the financial statement or in the lapsed programs or by no report at all or by an incomplete report that could have been complete. Then it may have been noted in the inability to answer definitely stated questions deserving complete answers. Of course a secretary filling in such a report may have been a hard worker, but she cannot report what has not been done. Whose failure? "Who killed Cock Robin?"

A member of a society contributes either to success or failure. If the society fails, every member is affected by the failure and perhaps most of the members have been contributors to the failure. You are exempt if you have done your part faithfully according to your ability and therefore can plead "not guilty." "Who killed Cock Robin?" You did if you were faithless or critical or a weight to be carried along or an habitual absentee without just cause or just plain lazy. We have found the answer to our caption. If you have been in the line of duty, you are judged "not guilty." If you have been out of the way, you are subject to sentence for the offence. If your society is a near failure or losing out, let every member examine her record and prove her innocence. May we know who "killed Cock Robin."

Wadi Halfa Sudan,
November 10, 1926

Dear Friends of the Young Women's Department:—

Since you have taken over my support for the year you will doubtless be interested to learn something more definite of our people and work here at Halfa.

Wadi Halfa is sometimes called the gateway to the Sudan as it is the port of entrance between Egypt and the Sudan. All boats coming from Egypt land and start to Egypt from here. Formerly it was more important than at present because since Port Sudan on the Red Sea has been opened much of the commerce enters the Sudan from that side now.

The people for the most part are Egyptians, Berbers, and Sudanese with a small community of Syrians and Greeks. It is the capital of the Halfa province and hence has the government buildings and officials here. It has a population of perhaps 4000 and stretches along the left bank of the Nile for about four or five miles but is not over six or seven city blocks wide at the widest part and not over one in some places. The people are of course Moslems and as a whole are quite ignorant and fanatical. The Christian community, that is the Coptic and Protestant people are not over 150, I should estimate. Our flock is Prot-

estant and constitutes about seven or eight families. We have no pastor and hold our church and Sabbath school services in the Wm. Little Girls School. Two of the members who are government clerks take turns giving us a sermon on Sabbath and the teachers in the girl's school have charge of the Sabbath School classes. Our attendance at church and Sabbath School averages about 40 to 45 a Sabbath.

The work of the William Little Girl's School was established before we came here a year ago in October and had been in the charge of the native teachers, two girls, whose father is a government clerk here. The work had opened up nicely last year with an average attendance of 60 to 80. The first month this year there was an enrollment of 70 of whom 44 were Moslem. But at the beginning of the second month the work met with a reversal. There was a government order which required us to have a written contract signed by every parent who wished to enter a pupil in school. This contract requires that he consent to his child attending all classes and have instruction in the Christian religion. (This order was for all the Moslem portion of the Sudan and not alone for Halfa). The reason given was that the government did not wish the people to be deceived in regard to the teaching being given to their children. The teaching given is no different than formerly nor the requirements, except that formerly we required only a verbal consent. The patrons insist that they have not been deceived in regard to the teaching given and had no objection to it but they cannot sign the contract. The result is that this month the enrollment of the school is 32 of whom nine are Moslems.

My special work is the work among the women in the homes, teaching them to read and giving them Bible lessons. There has never been any work of this kind here before and so I have had to begin from the bottom and build up and it seems to be progressing very slowly. We had as many as eleven pupils last year of whom three were Moslems. But they have moved away, gone on vacation or been married until at present I have only five Christians.

There is one especially bright spot for me among these five, in a little Coptic woman. In many ways she was the most unpromising pupil I had. She was older than the rest of the group and not especially bright or intellectual. But in the nine months I have given her lessons, one lesson a week, she has learned her letters and the letter markings, read through her primer twice, finished the gospel by John to the fifteenth chapter. The rest of the women of her group complained to me of her. They said "Um N-. leaves her housework so that she can study her reading lesson." From the viewpoint of an outsider I could see no difference between her house and theirs. The room into which I was taken for our lesson had always had an attempt made at cleaning it and the rest of the house was open to improvement, but I could say the same of theirs, too. She has been an inspiration to them too. At first they laughed at her for attempting to learn to read, but after the first few weeks when the new wore off and they let down, she steadily plodded on. And when they found that she was passing them, they began to settle down to some steady plodding, too.

But the inspiration for me is her interest in what she is reading. She simply lives in it and is unconscious of what goes on around her when she is reading or I am reading to her. She has been very much interested in watching the opposition of the Jews toward Jesus. One day she was reading of the man born blind and how the Jews were trying to get an accusation against Jesus. It became

so real to her that she laughed outright and said, "They wanted to trick him and when he told them so, they cursed him." When I had finished reading the chapter where Jesus tells his disciples that He would be crucified after a little while, she sighed a deep sigh and said, "Will I get to read about where the Jews crucified Jesus in this book?" It is like making a new discovery for her to read it for herself and holds all the keen interest of the most fascinating, continued story.

We need your prayers that we may have many openings and may know how to use these openings when they come. Will you also pray that we may be given a freer use of the language, which always hangs like a dead weight around our necks when we attempt to get any thought across?

Perhaps this is enough for this time but we will try to write again and shall appreciate very much a letter from any one of you personally if you care to write.

Sincerely yours in His service.

MARY E. COIE

Methods

Our new Olympic Court "Le-lo-se" Circle (this is in Seattle) held a poster contest recently. Some time before the contest was to begin, the rules regarding it were explained. The society members voted on the posters as to their excellence and first place was given to the poster receiving the highest number of votes. Later all the posters adorned the walls of their class room and were of continual interest as missionary instructors. Your society might challenge the artistic ability of its members by trying such a plan. You will discover at the same time the ideas in the mind of your members as to the great missionary needs of this day.

A new program has come to hand. It has a number of good points, one or two of which will receive a word or so. It seems to make good use of all of its members, for one thing. The study used is a current one, the Moslem question. Besides using the current topic, the society members give their special talents. It is a vocal solo or duet or a violin solo or quartette. A committee mentioned is worthy of note. It is the Reminder Committee. This committee notifies members and non-members by card, of the approaching meeting. The cards differ in content from month to month and those sent to members will be unlike those non-members will receive.

If you are interested as to the success of this society or this special committee, write the president, Miss Margaret Kelso, McDonald, Pa.

YOUNG WOMEN'S MISSION CIRCLE OF THE SIXTH U. P. CHURCH, N. S. PITTSBURGH

Of course, you all know the Christmas story, the birth of Our Saviour, the star, the shepherds, the Angels, the wise men, King Herod, and the blessed baby himself, tenderly being cared for by his mother in the stable, because there was no room in the Inn. At our regular meeting, we had the story of the marvelous birth of Christ, and the birth of John, who was to be known later as "John, the Baptist," the forerunner of Christ.

Ah, those girls of the Circle who missed our own Miss Margaret Read's telling of the Christmas story last Thursday evening, have lost something which cannot ever be found. Miss Read was assisted by Miss Anna Young, Mrs. Mary McCormick, Mrs. Alice Dittmar and Mrs. Margaret Baughman, who brought to us in song the story of the birth of Christ.

As we go into the New Year, we wish at this time to extend the season's greetings to all the Missionary Societies throughout our denomination, and wish them prosperity and success in the coming year.

Societies are frequently eager to see the programs put out by other societies. Recently a Magazine reader suggested it would be helpful to such societies if every society would send a copy of its new program to a central place where societies could have the use of any or all received. This plan is therefore presented to you. *Please send a copy of your new program to the editor of the Young Women's Department for review.* All programs will then be placed in the *Literature room of the Womens Board Rooms, 904 Publication Building, Pittsburgh, Pa.* Those societies round about may visit the room and look over the programs. If anyone near or far wishes to have a few copies mailed to her address, they will be forwarded *for postage cost.* In program building season, the copies *must* be returned to *the Board rooms* in a *definite time.* You may have *them for one week only.* During the summer months, or *April to September,* you may keep them for *two weeks.* They are *loans,* not *keeps.*

When you wish to borrow any of these programs write the Literature Department, 904 Publication Building, Pittsburgh, Pa. The amount of postage found on the envelope represents your financial responsibility plus cost of returning same to the Board rooms. A few programs are now in the office, but yours is needed in order to help make this loan worth while.

This loan of programs will be made to either Womens or Young Womens organizations, if both organizations furnish copies for use.

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

CLIPPINGS

On his recent tour around the world, the prince regent of Japan, now the Emperor, refused the wines offered him, saying, "We have in Japan a law which prohibits all minors from indulging in alcholic beverages and the spirit of the law is that all men should refrain from drink. For this reason, I do not touch liquor, though I am of age."

Vic Keen, the twenty-six year old pitching star of the St. Louis Cardinals is the only big league player who has in his contract a clause exempting him from pitching on the Sabbath day. His father says "Outside of the family he gets little encouragement for his stand. It takes grace and grit to stand alone on a matter like this in this day and time."

Governor Fisher of Pennsylvania in his inaugural address gave as his platform:—"I believe in law observance and law enforcement. The eighteenth amendment and attendant prohibitory laws will be respected by all law abiding citizens and made effective by every public official. I shall do my duty and I expect the cooperation of the judiciary and all civil officers charged with the maintenance of law and order and the police departments of all communities.

Bruce Barton says "Virtue throughout the ages has had little publicity, but sin gets wonderful advertising in the newspapers, in plays, in books and in whispered conversation.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

DENOMINATIONAL HOME TEXT BOOKS

"The United Presbyterian Church and Its Work In America." Cloth, $1.00; paper, 50c.

Suggestions to Leaders. Price, 15c.

"The Uplift." Paper only, 50c.

How to Use "The Uplift." 15c.

Admission Tickets to "The Uplift" class, 1c. each.

INTERDENOMINATIONAL STUDY COURSES 1927

Home

"Our Templed Hills." Cloth, $1.00; paper, 60c.

Suggestions to Leaders of City and Town Church Groups, 15c.

Suggestions to Leaders of Rural Church Groups, 15c.

"Better Americans." First, second and third books. 75c. each.

Foreign

(Senior)

"Moslem Women." Cloth, 75c.: paper, 50c.

How to Use, 15c.

Posters for "Moslem Women." 35c. a set.

Large Map of Moslem World, in colors, 60c.

World Friendship Pictures, in colors, four in set, 75.

(Junior)

"Two Young Arabs. Paper only, 50c.

How to use "Two Young Arabs." 15c.

Poster Patterns for "Two Young Arabs." 50c.

Picture Sheets "Life in Moslem Lands," 25c.

Large Outline Map of Moslem World, 25c.

New Leaflets

The following leaflets are our own publication and are to supplement the study of the Moslem World. They are 15c. for the set of six.

Christian Homes Among Moslems ..... 3c.
Fatma, at School ..... 3c.
Timothy, A Servant of Jesus Christ .... 3c.
A Visit to My Old Home ..... 3c.
Padri Abdul Haqq ..... 3c.
First Fruits—Four of the Forty-four .. 3c.

The following set of seven leaflets are sold only by the set. They are 25c. per set.

The Daughters of Ishmael
Village of Mother-of-the-twins.
The Mission Launch
Only a House
Things as They Are Not in Arabia
Blind Houses
Moonlight on the Desert

Junior Helps

The following are not kept in stock, but will be ordered on request:—

Books:
Musa, Son of Egypt ..... 50c.
Friends of the Caravan Trail ..... 50c.
Pageants:
Tara Finds the Door to Happiness 25c.
Black Tents ..... 25c.
Games:
An African Picture Game ..... 40c.
Picture Game of Prema ..... 40c.
Painting Books:
Children of India Post Card Book 60c.
Near East Painting Book ..... 25c.

PRAYER CYCLE

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

The Prayer Cycle helps us to "agree" in our prayers for our mission workers. Will not those who use the Prayer Cycles try to enlist others in this service of united, definite prayer for our work and workers?

The Prayer Cycles are 10c. each, $1.00 per dozen, or $7.50 for 100.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The absence of any report from the above department from the February Magazine is explained by the fact that the Foreign Secretary was set aside for about five weeks with acute bronchitis. A good part of this time was spent in Columbia Hospital. She is glad to report that in answer to the prayers of her friends and the means used she is slowly regaining normal health, for which she is very, very thankful to the Master, and fully appreciates the kindness and sympathy of many friends.

You will all be grieved to learn that we had a cable from Dr. Pollock of the George Memorial Hospital, Addis Ababa, conveying the sad information that our beloved Miss Ewing was suffering from typhoid fever. We cabled back to keep us informed. The second cable said, "Crisis not yet reached. Patient no worse." A third cable received February 3, says: ""Temperature is normal. Patient will need very careful attention." Letters have been written to her mother, and also reports made to Dr. Orr, pastor of the First Church, North Side, Pittsburgh, of which congregation Miss Ewing was a member. Prayer is being made in the Prayer Groups, also in the congregation and by all her interested friends. She and Dr. Lambie went out before there was a building and they bore the burden and heat of the day. In assisting in the equipment and management of the George Memorial Hospital she has rendered the Church a great service. Let us continue to pray that she may be speedily recovered. We think possibly the best thing for her would be to come to this country as soon as she is able to travel.

Dr. Pollock writes that the hospital is crowded to its capacity, and that the Lord seems to be blessing the work. Additional beds have been ordered and we hope will soon reach their destination.

Fine large photographs, suitably framed, have been made in Pittsburgh of the mother and wife of Mr. W. S. George. They are to be hung in the Hospital, Addis Ababa, Abyssinia, as Mr. George wanted this building to be a memorial of these two devoted and sainted women.

Cables received from Dr. Maria White and Miss Cash report their safe arrival in India. Miss Dwight, who travelled on the same vessel, left them at Port Said.

A cable has also been received announcing the safe arrival of Dr. T. L. Scott, and his daughter, Louise, on January twenty-fourth at Bombay, so that all our prayers have been answered and our missionaries have been kept from danger and accident of every kind.

We reported sometime ago that the vessel upon which the equipment for the Mary Clokey Porter Girls' Boarding School had been shipped had run aground, that no lives were lost, but that quite a good deal of the material was rendered useless. Mr. McClellan expects to have no trouble in collecting the insurance. There were forty-two cases of this furniture. Of course the school is crippled for the lack of these chairs, desks, etc. You can rest assured, however, that they will be forwarded just as soon as arrangements can be made with the American Seating Company.

In this connection it might be interesting to report to the Magazine a little of the work done through the transportation department of the Board of Foreign Missions. Mr. George B. McClellan is the efficient manager of this department. He buys all the tickets of the outgoing missionaries and attends to all their baggage, etc., meets all the returning missionaries, secures their clergy rate certificates and gets them through customs and on their way to

their respective homes rejoicing. A few items will give you a slight idea of the work which Mr. McClellan has done as a representative of the Women's Board.

Eight of our missionaries sailed from New York to India during the year 1926, their passage money amounting to $3161.76. There were two hundred pieces of baggage and freight accompanying them. The inland charges were $176.41; insurance $140.23, and the ocean freight, $72.75.

For Egypt there were nine of our missionaries who sailed during 1926, the total cost of passage being $2144.50. There were one hundred and sixty-six pieces of baggage and freight. The inland charges were $241.14; freight $224.29, and insurance $140.21.

To the Sudan one missionary sailed this year, the passage amounting to $290.00, inland charges $30.99, insurance $23.99 and freight $61.00, with about ten pieces of baggage and freight handled.

To Abyssinia one missionary sailed, the passage amounting to $295.58. Four pieces of baggage and freight were handled, the insurance amounting to $14.74.

If you will add all these items together it might be interesting and you would find out the total cost. Then to that add an amount of money which is placed in the hands of outgoing missionaries for unexpected and incidental emergencies, and also for the transportation of themselves and their freight and baggage to their destination on the field after they reach it, which amounts to a considerable sum.

In addition to the foregoing, Mr. McClellan attended to shipping on account of our Board for the George Memorial Hospital, Addis Ababa, fifteen packages of freight, cost of shipment and insurance $125.21; to the Girls' Boarding School, Khartum North, Sudan, three packages, transportation costing $24.84; to the Mary Clokey Porter Girls' Boarding School, two hundred and sixty cases, insurance and freight amounting to $1,216.15. He has collected from the Insurance Company, for claims in connection with our Board missionaries and institutions, $307.83, and still has claims in connection with the shipment of equipment to the Mary Clokey Porter Girls' Boarding School, referred to above, amounting to about $1500.00, which we confidently expect will be paid.

You can see from the foregoing how carefully the Foreign Boards of the United Presbyterian Church look after everything relating to the comfort and well-being of their missionaries as they travel to and from the field. The foregoing gives no report of the number of missionaries met by this interested and capable gentleman. The missionaries whom he has served so royally and every member of our Board are all deeply grateful to Mr. McClellan. They all send him letters of appreciation, and we pray that he may be long spared to continue to serve the Master in this responsible position.

We have two letters from Abyssinia, one from Miss Viola Bayne and the other from Mrs. Ruth Lobaugh Walker. We are combining the two to tell you what we think is a very interesting story.

While Miss Bayne, who is a graduate nurse, as you know, was serving in the George Memorial Hospital in Addis Ababa, she had a patient named Lydia, who was a former student under the care of Anna Y. Thompson in Egypt. She does not tell of Lydia's early history, but if I remember correctly, she was one of quite a number of women and children from the Sudan who had been taken down to Egypt years ago as slaves. Our missionaries became interested in them and were able, through strenuous effort, to secure and rescue some of them from slavery. Lydia, among others, went to

one of our mission schools, and while there was converted and acknowledged the Lord Jesus Christ as Saviour and Lord. When Lydia was taken away from Abyssinia as a slave, she left behind three children, two girls in Gorei and one boy in Khartum. She drifted back, somehow, to Addis Ababa, and became a patient, as before stated, dying from tuberculosis in the Hospital. She was a very much loved woman and well known to everyone who came to the compound of the Hospital. Rev. Reid Shields, who was in Addis Ababa at the time of her death, cared for her burial. Miss Bayne, when she left for Gorei, promised Lydia that she would do what she could to find the two girls. The very week Lydia died Miss Bayne had written to her inviting her to come to Gorei at Christmas time, but instead of that she went to Glory. She had written Miss Bayne two letters, telling her what her wishes were regarding the two girls. They were being held as slaves because of a debt contracted by their father and never paid. The debt amounted to $38.00. Dr. Lambie generously gave $30.00 and the hospital boys gave $8.00 and the debt was paid and the receipt sent to the Governor. Since Lydia's death Miss Bayne has found this receipt with the seal of the Governor that the debt has been paid, and she also has the one daughter. The girl is fourteen years of age, very bright, and speaks the two languages of the country and much Arabic which she learned from her Mother. The other girl is older and there seems to be some reason in her mind for not wanting to come to the missionaries. She has either been threatened or bribed, but her sister thinks she wants to come and will come at the first opportunity.

"The entire mission in Gorei has been very kind to the younger girl, and Mrs. Walker has spent much time with her in school and in sewing. We,—Mrs. Walker and Miss Bayne,—have given her a cot in our living room, and she makes her own native food and is a real delight around our compound.

"Lately a native friend came with the sum of $25, a penknife and a water cup that Lydia had entrusted to him before she died. It was her request that the boy try to find her children and give these things to them, but if not to give them to the missionaries. He came some days journey from his home to deliver these things, and was of course delighted to find one of the girls here and to learn of the other. This faithful mother, and freed daughter, and honest native boy mean much to us in these days. We think of each of them and their faithfulness and then we think of the blessing God shares with us, in the joy that comes daily from this life into our own lives. How that mother must have begged from friends and strangers for this money, for she remained in the Hospital until she died. We hope for the other daughter, too, that we may help her out of her slavery and tell her of her freedom of body and freedom of sin through Christ."

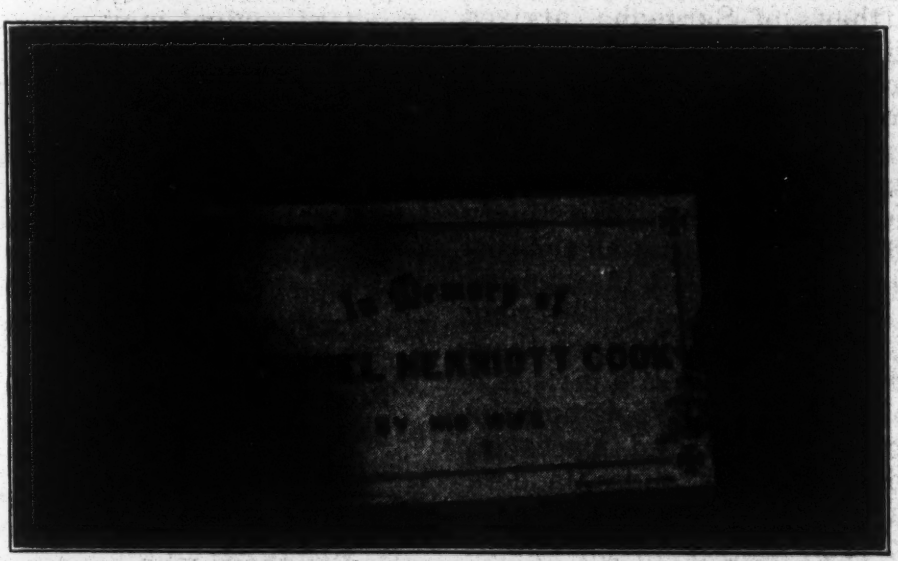
Mrs. Walker says, "We call her our 'daughter.' Her name is Farida and it seems like she has always been here. She is a lovable obedient girl. We took her in because of the love we bore her mother, and she has proved her worth. She is religious, having been trained in an Amharic home during the last few years. Nothing can induce her to eat eggs and butter on Tuesdays and Fridays. She goes with her godmother to the church, when it does not interfere with our own church services, and we admire her for her faithfulness to her early training. Time will bring her to a knowledge of true worship and she will be thinking things out for herself before long. At present she is cooking in the tiny kitchen built for the hospital patients. But we must have a separate house for her, so plan one on our compound not

far from our bedroom. If her sister decides to come to us, we shall then have a suitable place for them both. A boarding school would be ideal, but that is a dream so far. Miss Anna Y. Thompson will be glad to hear again from this family. She taught the mother, Lydia, many years ago, when she came to our mission there, having escaped from the Arabs who captured her and took her to Egypt to be sold as a slave.

That is just a very brief sketch of some of the tragic incidents that come to our beloved workers in our several fields from day to day.

and the devotion of his wife and of their desire that the story of Jesus Christ might be told in far away India. Every girl who lives in that cottage will hear of these two devoted people and the Saviour whom they love and serve.

Miss Fleming and the workers in the Girls' Boarding School in Sargodha were much pleased to have His Excellency, the Governor of the Punjab, and Lady Hailey visit the school. The Deputy Commissioner, the highest official in the community, extended the invitation. The invitation was graciously accepted. The



TABLET ON COOK MEMORIAL COTTAGE, GIRL'S SCOOL, SARGODHA, INDIA
Cut Furnished from Mrs. George Moore Memorial Fund.

The Girls' School in Sargodha, India, is on the cottage plan. These cottages could be taken as memorials by anyone who gave us twelve hundred dollars. Among others, Mrs. S. H. Cook, years ago, during the New World Movement, gave us money for a memorial cottage in memory of her husband. That cottage has been built and is now occupied. I am sending herewith a copy of the plate that is put on the outside of the cottage. To how much better use this money is being put than if it were put in a costly marble monument. As long as the Sargodha Girls' Boarding School exists, this cottage will tell the story of the life of a Christian man

small strip of land between the main road and the gate was put in good condition for the visiting party by Major Whitburne, who has charge of roads and streets in that district. The Major gave it his own personal attention and also visited the school and was very much pleased, especially with the cottage plan.

The girls made tissue paper flags and pasted them on rope. Everything was cleaned up and shining inside and out on the compound. There were beautiful trees and rose bushes on each side of the road up to the bungalow. A lawn mower, a gift from home, was in use for weeks, so

that the lawn was beautiful. The servants stretched the yards and yards of paper flags, back and forth across the road, from the bungalow to the gate, fastening them to the trees. They took three large ladders and made an arch at the gate, covering it with date palm and banana leaves. It was beautiful. The school buildings were all decorated as was also the court. At ten o'clock the Sargodha Municipality sprinkler came and put everything in a dustless condition in honor of the important visitors.

Lady Hailey, accompanied by Captain Matthews of Sargodha, arrived in due time. The girls stood in line in their own cottages and Lady Hailey was very pleasant and jolly with them. She told them about Sargodha as it was when His Excellency the Governor opened it thirty years ago. After visiting all the cottages, she requested that the girls be allowed to come out to the play grounds, as she wanted to see them all together. Twenty little girls had been chosen for the Maypole and the rest of them soon found places on teetar boards, swings, slides, ladders or in an Indian game. Captain Matthews and Lady Hailey went in amongst the girls and seemed to enjoy it very much. Before leaving, Lady Hailey informed us that she would send a small gift of Rs. 50, to buy something special for the girls. The staff and some of the girls suggested that we use the money for more playground equipment. We felt very highly honored, and Lady Hailey was pleased with the school and buildings. She thinks the open air cottages are wonderful. She also visited the Hospital.

The Book tells us, "It is a good thing to be of good repute with those that are without." It also tells us that we are to pay great respect to those that are over us, and it is certainly an answer to prayer when the Lord puts it into the hearts of these high and notable officials in the land of India to visit our schools and hospitals and become interested in our work for the upbuilding of the Kingdom.

Praise the Lord for answered prayers for the recovery of those who have been ill; for the continued improvement in Dr. Anderson's health; for the safe journey of all returning missionaries; for the wonderful Thank-Offering, and for the continued interest being taken in our work.

Pray that the Conservation Fund, so badly needed by all our Boards, may be forthcoming; that a great spirit of revival may come upon our whole church, that souls may be brought to acknowledge Jesus Christ as Saviour and Lord and that His Kingdom may be built up at home and abroad.

Pray that He will "thrust out" those whom He has called to service and that the necessary means for transportation and salaries may be forthcoming.

Pray that the Stewardship Campaign, to be undertaken under the efficient leadership of Dr. Quay of Egypt, may be richly blessed, and that numberless tithe payers may be added to those who have consecrated their tenth to the services of the Lord.

Pray that as the Boards consider estimates from all our fields that prayer for "more faith" and "more divine wisdom" may be answered and that they may decide in such fashion that the Lord's plan may be carried out in our four mission fields.

Pray for a closer walk with God on the part of all our membership, for an increased number in the members of societies and in the readers of the Magazine.

Pray that this year, 1927, may be memorable for more conversions, more tithe payers and more family altars than any previous year, so that it may be the best and happiest year of our life.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

The new school building at Ezel, Ky., erected from the Junior Life membership Fund, was dedicated early in November. Two members of the Women's Board were present. The exercises began Thursday evening in the church, when an entertainment was given by the High School boys for the benefit of the Ball team. This was the first time admittance had been charged for an entertainment given in connection with our work. The boys acted their parts well, and we hope a nice sum was realized with which to purchase uniforms. The entertainment Friday night was under the direction of the teacher of music. Each pupil took part, showing what had been accomplished in a very few weeks. This is the first year we have had a Music department.

A community dinner was held in the church yard Saturday noon. This was our first outdoor picnic in the month of November. It was a bright beautiful day, and the picnic was enjoyed by all. During the morning a flag pole was erected to the right of the school building. Following the dinner, the company assembled just in front of the building when The Junior Order of American Mechanics with appropriate ceremonies, presented an American flag to the school. The audience then assembled in the new building where the regular dedication took place. The pastor and superintendent of the work, presided. The dedicatory address was delivered by Rev. Paul Graham of Middletown, Ohio. The County Superintendent, Mr. Bernard Witt, the chairman of the local school committee, the principal of the school at West Liberty, and others gave short talks congratulating the community on having such an institution in its midst. The key of the building was turned over by the contractor, Mr. A. B. Hamilton, to a member of the Women's Board, who in turn passed it on to Rev. Howard Brittain, as custodian. The dedicatory prayer was offered by Rev. H. Ray Shear of Frenchburg. Thus ended a most happy occasion for the people of Ezel, who had long looked forward to this day. The only regret we heard was that their much beloved Mrs. J. C. Alter was not present. Mrs. Alter began this work in March 1924. She laid a foundation strong and deep and we are sure "many will rise up and call her blessed." We are certain that only the great distance from the Pacific Coast to Ezel hindered Mrs. Alter from being present on this occasion. Less than three years ago there was no Sabbath School in the village; no Junior, no Young Peolpe's Society, nor Women's Missionary Society, and only "occasional" preaching service. Now all these organizations are active, with a new church, a new school building, a "teachers home" and regular services every Sabbath, with a resident pastor.

The Sabbath morning sermon, following the dedication, was preached by Rev. Paul Graham, to a full house. As a fitting close to the dedicatory exercises the Thank-Offering service was held Sabbath evening, in charge of the two representatives of the Women's Board. The total offering was almost fifty dollars more than last year, going "over the top" twenty-five dollars above their goal. Yes, the people were thankful. At a recent communion eighteen were received into the church. Fourteen of these receiving baptism.

Miss Helen Whitney, of Garnett, Kansas, one of our workers at Frenchburg, Ky., has been obliged to resign owing to a severe attack of heart trouble. Miss Helen Chambers, of Mt. Jackson, Pa., a former teacher, has been secured to finish the term of school. Rev. Shear reports

an attendance of 135 in Sabbath School on a very bad wet day and a full house at both morning and evening services. The new church building is progressing, and will be ready to dedicate at commencement time in May. There are still some windows not taken. Any one wishing to take one as a "memorial" to some loved one or to donate a church bell, will please communicate with the home mission secretary. Dr. Mitchell and the nurse, Miss Lawton, are caring for five patients in the hospital, and have many outside calls.

Mrs. Anthony Caliandro of the Italian Mission, West New York, N. J., writes "We could not have had a more pleasing Christmas present than the laying of the cornerstone of our new church, which is to be called the Church of the Redeemer."

In Brooklyn, N. Y., Mrs. Balducci, missionary, the new St. Peters Italian United Presbyterian church was dedicated in December.

Miss Dora Cowden, missionary in Westland, Hickory, Pa., has been granted a three months leave of absence. Dr. Ida Scott will have charge of the work during her absence.

Miss Sarah Loucks of Gary, Ind., writes of two weekly morning prayer meetings, of increasing interest and attendance that have become part of the regular church program.

Pray for our two workers who have been laid aside for so long, Miss Irma G. Allen of Englewood, Cal., and Miss Margaret Heazlett of Coraoplis, Pa.

One of our missionaries writes—"Pray for us all in our trials and in our victories that in all things Christ may have the preeminence and that we may be His willing servants."

Bible Readings

By Miss Ida B. Little

11. Ex. 17—Moses.
12. Ex. 32—Aaron
13. Ex. 26 and 33—The Tabernacle.
14. Num. 13 and 14—Joshua Caleb and the ten.
15. Num. 15.
16. Num. 16—Korah, Dathan, Abiram.
17. Num. 22.
18. Deut. 34—Moses.
19. Ex. 14; Josh. 3—Red Sea and Jordan river.
20. Josh. 6—Jericho's fall.

THE STORY OF

21. How one man's sin brought misfortune to a nation.
22. How an army of 32,000 men was cut to 300 and the great victory won by the 300.
23. The man who killed a lion and pulled down a heathen temple on his enemies.
24. The boy who heard God calling him.
25. A farmer's son who was made a king.
26. A shepherd boy who became this king's successor.
27. A man who spared the life of his enemy who wanted to kill him.
28. A cripple who was given a home for his father's sake.
29. The building of a church without sound of hammer, ax, or any tool of iron.
30. The king who would not listen to the counsel of those wiser than he, and so lost most of his kingdom.

Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

HOLIDAY EXPERIENCES AT SIMNASHO, OREGON

By Rev. W. A. Matthews

(Please note. Seventy-six (76) uninvited guests. Thirteen (13) miles over "bottomless' roads to the store. Ten (10) miles over same depths to carry a few dainties to tempt a sick Indian baby. All but one of the Christian Indians in good standing present at CHRISTMAS MORNING COMMUNION service.—Secretary)

The last day of the year. I made a trip to Wapinitia for supplies. The supplies that we laid in last fall for winter use, sort of disappeared at Christmas. The distance to Wapinitia is only thirteen miles but it took me over four hours to make the trip out and still a little longer to make the trip back . There doesn't seem to be any bottom to the mud on the roads.

James Gilbert, one of our Christian Indians, was at church on Sabbath. He was considerably worried about his little boy. The child had taken a cold and was, he said, very sick. About a year ago James lost his two oldest boys and he now has but the one child left. James and his wife were not Christians at that time, and they resorted to the use of the Indian doctor. We always thought that if the Indian doctor had been kept away and a little care exercised the children would not have died. He got some medicine and I promised to go over the next day. It was raining in the morning but I started out on horseback. It is about ten miles over there, and the roads had not improved any from the Friday previous. The child was sick indeed, but the mother was using the simple remedies she had gotten and said the little boy seemed better. I took him some oranges, some canned fruit, and some milk. The next day the father came and got some other things and some more milk.

We had a Communion service on Christmas morning at ten o'clock. All the Christian Indians in good standing except one were present, and the absent one had a good excuse. Then we had planned a Chrismas Dinner, to be served in the community house at noon. We had given out forty-one (41) invitations but before the dinner was over we had fed one hundred and seventeen (117). It was fortunate for us that we had a winter's supply of provisions in the house. The trouble with the thing of that sort is that so many of those who came uninvited and crowded in ahead of those who were invited will not show up again until there is another feed in sight. They never darken the Church door and furthermore they do everything within their power to prevent others from coming to Church.

BOLIVIA INDIAN CHILDREN SEND TOYS TO AMERICAN INDIANS

The Indian children of North and South America are on such friendly terms that they are exchanging gifts. Bearing the label "To Indian children of North America" a huge box overflowing with home-made toys and dolls, has just arrived in New York. The Aymara Indian children of Bolivia have sent them through the La Paz mission.

Dolls in picturesque native costumes, reed whistles, baskets and pottery in brilliant colors are laborious and painstaking examples of the children's self-denial and labor as well as friendship and good will. The gifts will be distributed by Miss Edith M. Dabb to Indian children on the reservations.

"These children are descendants of the ancient Inca civilization in La Paz."

Treasurer's Report for December and January

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Wk. Orphans' Home	Women's Asso. Wk. Home for Aged People	Women's Asso. Wk. Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	30.00		20.00																50.00
Allegheny	70.00	300.00	115.00	35.00	45.00		56.00									400.00			1051.00
Argyle	1.00	250.00	1.00	1.00	1.00	1.00			1.00					1.00	1.00				258.00
Arkansas Valley	40.00	311.00	33.00		1.00		5.00		8.00					5.50	1.00				404.50
Beaver Valley	112.00	72.00	93.00	12.00	57.00	9.00	10.00	15.00	16.00	11.00				19.00	2.00	67.00	2.00		497.00
Big Spring	38.00	163.00	7.00																208.00
Boston	110.00	200.00	10.00	9.00	20.00	4.00			102.00	1.00					5.00				461.00
Butler	63.00	86.00	62.00	12.00	33.00	7.00		23.00	7.00		6.00	6.00	5.00	5.00	30.00				339.00
Cedar Rapids		313.00	5.00	5.00													1.00		324.00
Chartiers	87.00	775.00	252.00	17.00	23.00	9.00		110.00	10.00	13.50	2.00	2.00	2.00	12.00	13.00				1327.50
Chicago	19.00	200.00	31.00	29.00	36.00	6.00	46.00	60.00	21.00	3.00			1.00	3.00	14.00	2.00			471.00
Cleveland	247.00	150.00	169.00	85.00	91.00	45.00		44.00	66.00		2.00				8.00				907.00
College Springs	14.50	202.00	7.00	2.00		1.00	5.00		1.00	1.85				2.00	1.00				237.35
Colorado	46.00	128.00	21.00	14.00	14.00	5.00		30.00	5.00					1.00	2.00				266.00
Conemaugh	31.00	219.00	19.00	4.00	4.00	3.00		48.00	27.00	3.00	4.00	77.00		4.00	1.00		7.00		451.00
Delaware	25.00	213.00	15.00	6.00	6.00	3.00	32.00		4.00						3.00				307.00
Des Moines		27.00					3.00												30.00
Detroit	14.00		14.00	14.00	24.00	10.00		10.00	5.00						5.00				96.00
Frankfort		21.00	10.00																31.00
Hudson	89.00	113.00	27.00			1.00		10.00	2.00						1.00	10.00			253.00
Idaho	3.00	5.00	2.00				8.00												18.00
Illinois Southern	131.00	425.00	133.00	7.00	25.00	18.00			21.00		5.00	3.00	3.00		18.00				789.00
Indiana	12.00	33.00	12.00	6.00	38.00	7.00		20.00	17.00					2.00	6.00				153.00
Indiana Northern						3.00			3.00			3.00	3.00						12.00
Keokuk	46.00	199.00	57.00	10.00	6.00	4.00			2.00	3.00	2.00	2.00		2.00	4.00				337.00
Mansfield	19.00	25.00	29.00	7.00	16.00	4.00	4.00		10.00	1.00				1.00	7.00				123.00
Mercer		100.00	25.00																125.00
Monmouth	22.00	235.00	10.00	2.00	15.00			15.00											299.00
Monongahela	328.00	2705.00	410.00	100.00	145.00	60.00		125.00	30.00					80.00	20.00				3998.00
Muskingum	45.00	400.00	47.00	36.00	46.00	14.00		50.00	16.00								9.00		663.00
New York										2.70				2.00			2.00		6.70
Ohio First	43.00	300.00	113.00	13.00	37.00	27.00	5.00	15.00	27.00		1.00	2.00	1.00	6.00					590.00
Oklahoma	19.00	15.00	49.00	3.00	17.00	12.00	3.00		7.00						1.00				126.00
Omaha	37.50		3.00	2.00															42.50
Pawnee	7.00	117.00	25.00	2.00	2.00	9.00	4.00	12.00	7.00						1.00				186.00
Philadelphia	59.00		75.00	14.00	34.00	9.00		75.00	9.00	1.30				2.00	9.00				287.30
Puget Sound		102.00																	102.00
Rock Island	39.00	200.00	39.00	18.00	4.00	3.00		44.00	4.75	1.30	1.00	1.00	1.00	2.00	4.00				362.05
San Francisco	21.00	175.00	2.00	3.00	7.00	16.00			8.00					1.00	7.00				240.00
Sidney	52.00	87.00	17.00	11.00	15.00				5.00										187.00
Spokane	11.00	17.00	6.00	6.00	11.00	1.00		12.00	2.00	2.00				1.00	1.00				70.00
Texas	9.00	37.50	8.00	1.00	3.00	1.00			1.00					2.00	1.00				63.50
Vermont	5.00																		5.00
Westmoreland	151.00	1145.00	194.00	107.00	89.00	61.00	7.00	58.00	37.00	3.00				6.00	5.00				1863.00
Wheeling	150.00	320.00	129.00	7.00	59.00	21.00		36.00	1.00					2.00	2.00		48.00		775.00
Wisconsin		200.00																	209.00

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IN MEMORIAM
Mrs. Jane Dickey

We, the members of the Women's Bible Class of the United Presbyterian Church of Pittsburgh, Kansas, wish to pay tribute to the memory of Mrs. Jane Dickey who departed this life December 19, 1926, and to bear testimony to her life of faith and trust in her Lord and Saviour Jesus Christ, as exemplified in her life and walk among us.

She was one of the charter members of this congregation and also of the missionary society. The members of the missionary society feel they have lost a friend and the church a consecrated worker. She could also claim the greatest number of years having passed her 90th birthday with her family a few weeks before she answered her Master's call to enter a higher service. We extend heartfelt sympathy to those bereaved in this their hour of sorrow in the joyful hope that when day breaks and the shadows flee away, we shall be joined again in fellowship and service before our Saviour's throne.

Mrs. Janette Cuthbertson
Mrs. J. L. Gibson
Committee

MRS. R. H. KLOCK

A tribute of appreciation of Mrs. R. H. Klock from the Women's Missionary Society of the U. P. Church of Pittsburgh, Kansas.

On a beautiful summer's evening August 26, 1926 Mrs. R. H. Klock answered the Master's call at Colorado Springs. The curtain dropped very gently at the close of the last scene of her earthly life.

The memory of her is a joy. She was cheerful, willing and efficient in the service of her Lord, on whom she had learned to lean hard.

Her character is finished, the scaffolding removed and as we look on it we see much to admire. She was gracious and obliging, and most of all and best of all she was a true Christian. The world is better that she has lived.

Mrs. J. D. Smith

MRS. C. W. CROWE

The Women's Missionaries Societies of Philadelphia Presbyterial offer the following tribute to

Mrs. C. W. Crowe

Our Heavenly Father in His wisdom has removed from our midst one of the best loved women in our Presbyterial, Mrs. C. W. Crowe, who entered into rest January 13, 1927, after an illness of several months. We mourn her loss.

Mrs. Crowe was President of the W. G. M. Convention held in Bloomington, Ind., May. 1904. President of our Philadelphia Presbyterial for six years and our first Junior Secretary. She was secretary of the Board of Managers of the Presbyterian Home for Widows and Single Women, for many years. As a result of her suggestions and prayers Philadelphia Presbyterial undertook the support of a foreign and a home missionary.

April 1926 Mr. and Mrs. Crowe celebrated their Golden Wedding Anniversary. "Her children rise up and call her blessed." Hers was a beautiful Christian character.

We shall miss her pleasant voice and ready smile; ever efficient, ever helpful, she was a tower of strength in our women's work.

The last message of Mrs. Crowe to our Presbyterial was,

"Forward be our watchword,
Steps and voices joined
Seek the things before us
Not a look behind—
At our armies' head
Who shall dream of shrinking
By our captain led."

We tender our sincere sympathy to the family.

Mrs. Mary S. Gibson
Mrs. Jean A. Turnbull
Mrs. Mary E. Getty
Committee

AN APPRECIATION
Alda B. Manor

Since God in His providence has taken from us one of our most esteemed members

Alda B. Manor

We, the Young Women's Missionary Society of the First United Presbyterian Church, East Liverpool, Ohio humbly bow to the will of our Heavenly Father.

Conscious of our irreparable loss, we record our appreciation of her Christian life and character. She was a charter member of our Society and ever proved herself, sincere, earnest and self-sacrificing.

Alda Manor was a living example of active Christianity, recognizing God as the Father of us all, and mankind as a great brotherhood.

She was ever ready to respond to each call of Christian Service. She served faithfully in the Missionary Society, in the Sabbath School and in the general work of the church.

Tennyson has beautifully expressed her faith in these immortal words:

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

To those who mourn her loss and especially to her immediate family, we extend our sincere sympathy.

Committee,
Nancy A. Kerr,
Mary G. Buchanan,
Mary A. Andrews.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois Buchanan, 1910 .....Sangla Hill
Miss Marie E. Cash, R. N., 1926 .....Sialkot City
Miss Mary Evelyn Cathcart, 1925 .....Sialkot City
Miss Henrietta Cowden, 1905 .....Sialkot City
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1918 .....Gurdaspur
Miss Bessie Fleming, 1918 .....Sargodha
Miss Ella M. Gordon, 1898 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Pathankot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1921 .....Sialkot City
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896.....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller, 1925 .....Shiekhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Pathankot
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Zafarwal
Miss Viola May Nourse, R. N., 1923, Sialkot City
Miss Edith A. Pratt, R. N., 1926 .....Sialkot City
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925, Sialkot City
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Shiekhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1918 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Carrie Worman, 1921 .....Campbellpur

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 .....Pulaski, Pa.
Miss Hanna H. Beale, 1920 .....
.....8611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920 ....Shannon City, Iowa
Miss Minnie Beatty, 1912..... R. R. 4, Chicora, Pa.
Miss Vida J. Graham, 1922 .....
....186 Forest Park Road, Lexington, Ky.
Miss Florence Jones, R. N., 1920, 148 Whittier Hall, Columbia University, New York City, N. Y.
Miss Mary F. Lincoln, R. N., 1919, ...
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890 .....
.....740 Hayes St., Gary, Indiana
Miss Lillian McConnell, 1902 ....Stuttgart, Arkansas
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
86 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....Pasadena, Calif.
Miss Gertrude Zink, 1919 .....
2022 Mountford St., N. S., Pittsburgh, Pa.

ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909, The Manse,
.....Hollywood, County Down, Ireland

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Miss Jean S. Campbell, 1923 .....Luxor
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Davida Finney, 1914 .....Assuit
Miss Alta Grace French, 1925 .....Assiut
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Alexandria
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, 1918 .....Benha
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Dora Mason, 1918 .....Alexandria
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeanette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Evelyn McFarland, 1919 .....Cairo
Miss Helen Noordewier, 1921 .....Beni Suef
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Estelle Robertson, 1922 .....Cairo
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Marie F. Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther Wilson, 1919 .....Cairo
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura B. Wright, 1921 .....Fayoum

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....Buhl, Minn.
Dr. Carrie M. Buchanan, 1893 .....
.....1051 Elm Ave., Long Beach, Calif.
Miss Anna B. Criswell, 1905 .....Clarinda, Iowa
Miss Dora Giffen, 1920 .....New Concord, Ohio
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912 .....
.....136 East Market St., Mercer, Pa.
Miss Marion Paden, 1920, %Mrs. D. C. Wills, 13247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920 R. R., Norwalk, Iowa

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922, Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Marguriete McClellan, 1926, Khartum North
Miss Mary Jane McKnight, 1922, Khartum North
Miss Aulora McIntyre, 1919 .....Khartum North
Miss Madeline E. Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th St., Canon City, Colo.
Miss C. Blanche Soule, R. N., 1921 6716 Cresheim .....Rd., Pelham, Philadelphia, Pa.
Miss Frances Turk, 1921, 823 E. Hutchinson Ave., ...Swissvale, P. O., Edgewood, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

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Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.

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.....707 E. 37th St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1379 Boule-
.....vard East, West New York, N. J.
Miss Dora Cowden, (Aliens) .....
.....Southview Missions, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) .....
.....Westland Mission, Hickory, Pa.
Miss Grace Welch, Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
Miss Margaret Heazlett, ...
.....1302 State Ave., Coraoplis, Pa.
Miss Sara E. Loucks, 572 Penn. St., Gary, Ind.
Miss Ella Montgomery,....Route 4, Mansfield, Ohio
Miss Elizabeth McMillan, ...Boulder, Colo.
Miss Laura Sawhill,.....
.....E. 2324 Bonne Ave., Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) .....
.....531 E. Couch St., Portland, Ore.
Miss Theresa Lippert, ...
1300 McAlister St., San Francisco, Cal.
Miss Fay Taylor .....Bellingham, Wash.
Mrs. W. P. Tracey, ...
.....2420 Ridgeview, Eagle Rock, Cal.
Miss Erma G. Allen, ...
.....122 S. Grevilla Ave., Inglewood, Cal.

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Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
Prof. W. A. Tabb, ...Frenchburg, Ky.
Miss Esther Mitchell, M. D.....Frenchburg, Ky.
Miss Myra Lawton, R. N.....Frenchburg, Ky.
Miss Sarah Willson, ...Frenchburg, Ky.
Miss Mary P. Hoffman, ...Frenchburg, Ky.
Miss Helen R. Whitney,.....Frenchburg, Ky.
Miss Ruth Leet,.....Frenchburg, Ky
Miss Bernice McDowell.....Frenchburg, Ky
Miss Edna Sutton, ...Frenchburg Ky.
Miss Velma Oline, ...Frenchburg, Ky.
Miss Lucile Grath,.....Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain.....Ezel, Ky.
Miss Elizabeth Duff, ...Ezel, Ky.
Miss Ruth Bemis, ...Ezel, Ky.
Miss Helen Weede, ...Ezel, Ky.
Miss Gladys Gray, ...Ezel, Ky.
Miss Martha Wright, ...Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill.....Ezel, Ky.

FREEDMEN'S MISSIONS

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
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*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A Little Time Apart

April Showers

"The earth loveth the showers."

"Thy visit brings the showers
Thy floods enrich the fields,
Thy blessing so provides it
That earth her food shall yield."

"God's visits leave a blessing behind." Do ours?

"There shall be showers of blessing." Get under a "Shower" each day and get Soul refreshing.

"A verse of scripture in the morning may become a benediction for all the day."—J. R. Miller.

Psalms 65:10.—"Thou makest it soft with showers."

"When the earth is like iron under our feet by long drought or hard frosts, a few good showers supple it and make it tender. Sometimes the heart is hardened by the deceitfulness of sin—but divine grace can soften it."

Mal. 3:10—Have we fulfilled the condition and are we rejoicing in the poured out blessings?

Deut. 32:2—God's "doctrine, speech," word to us shall come "as the rain, small rain, gentle dew upon the tender herb and as showers upon the grass." How wonderful His loving thoughtfulness and care, His merciful provision for the needs of our thirsty, famishing, fainting souls! Not in torrents that would drown the tender plant of our faith but in the "small rain, gentle dew" and showers falling so softly but with such penetrating, refreshing and quickening power.

"O Lord in this manner visit thy church and my poor, parched and withering piety; water me for no plant of thy garden needs it more."

"There is no sap and vigor in us until the Lord waters us by His Spirit."
—John Calvin.

"The Master pours into the languishing soul spiritual forces that refresh and vitalize, that restore and maintain."—Jowett.

Read Philemon 7:20; 2 Tim. 1:16; John 4:13-14—Not only are we to be refreshed but we are to be a "refreshing" to others. Rivers are to flow from us. "One kind word bringing cheer, one helpful deed making toil easier, one short prayer to be better and wiser, may make a day to be numbered in heaven."

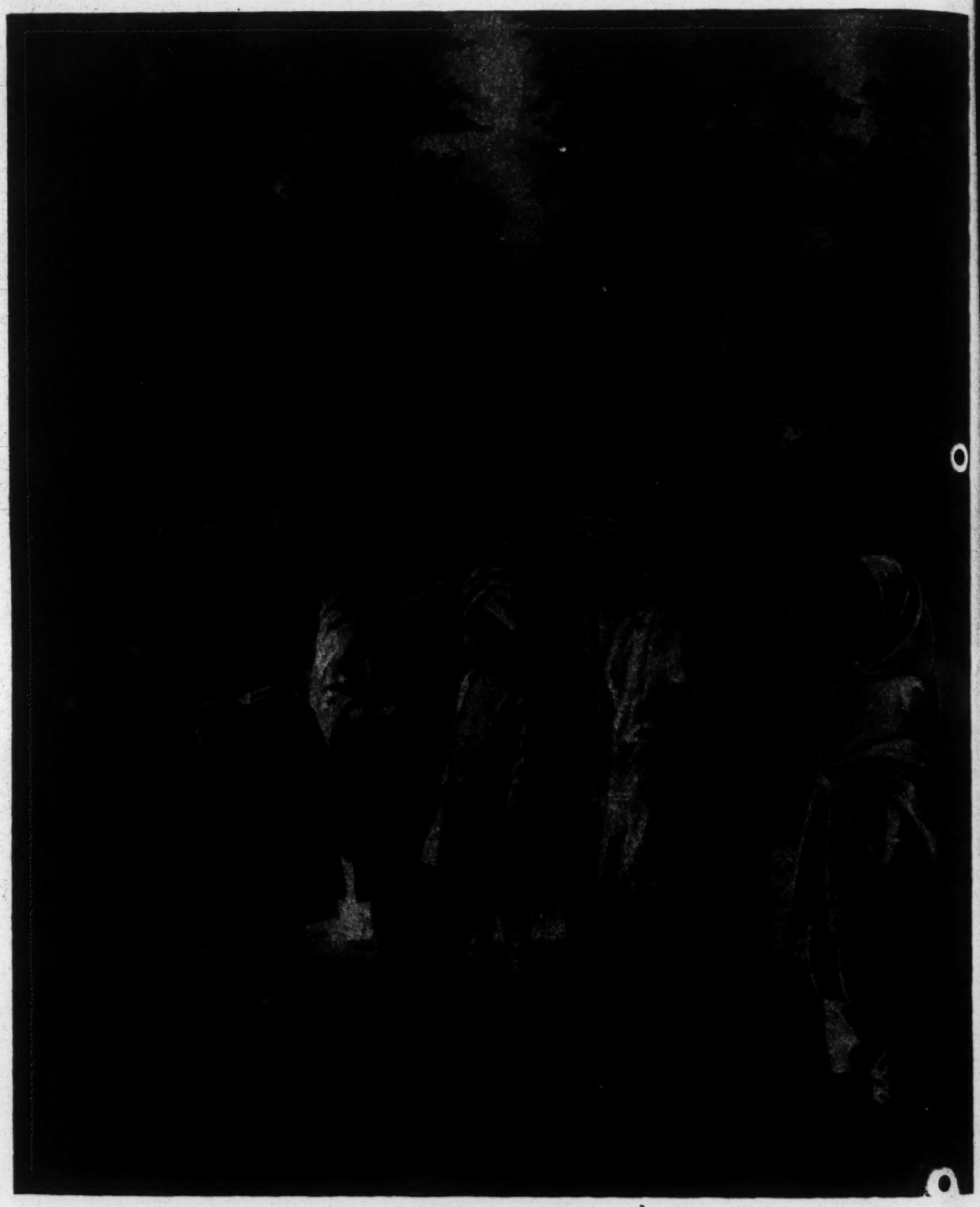
"His will for you is fulness of joy; only remember that when your cup runs over, you will lose nothing by inviting some joyless one to share your blessings."—G. Campbell Morgan.

"He who seeks to bring a ray of sunshine to some soul, and a song within some heart, shall himself walk beneath blue skies and his feet shall move to strains of heavenly music."—Mark Guy Pearse.

Let this be our prayer:—"All through the day, oh Lord, let me touch as many lives as possible for Thee, and every life I touch do Thou by Thy Holy Spirit quicken, whether through the word I speak, the prayer I breathe or the life I live, in the name of Jesus, Amen."

—Mary Porter Kyle

The Time Apart, Tuesday 10 a. m.



CHILDREN OF INDIA

"My Children at Abbottabad" Miss Morrison calls them—These children will become either heathen, Moslem or Christian. Which?

Courtesy of Board of Foreign Missions